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ABSTRACT

MOTIVATING AND TRAINING THE LAITY TO INCREASE THEIR
INVOLVEMENT IN MINISTRY IN THE OUAGA-CENTER
ADVENTIST CHURCH IN BURKINA FASO

by

Boubakar Sanou

Advisers: Bruce L. Bauer
Rudolf Maier

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: MOTIVATING AND TRAINING THE LAITY TO INCREASE THEIR
INVOLVEMENT IN MINISTRY IN THE OUAGA-CENTER
ADVENTIST CHURCH IN BURKINA FASO

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Date completed: March 2010

Problem

In many Christian religious circles, the subject of clergy and laity has received much attention because of a sharp distinction between them. In Africa, the laypeople are expected to give allegiance to the clergy and also to depend on them for spiritual guidance and help. Although the New Testament teaches the concepts of the priesthood of all believers (1 Pet 2:5, 9-10) and the priestly ministry of the church as the function of the total church membership, there is still a persistent tendency to create a dichotomy between clergy and laity. This practice clearly shows two classes of believers: a special order, the clergy, who monopolize ministry and a second-class order for believers, the

laity, who are ministered to. As a result many pastors are worn out, discouraged, and in need of affirmation, and members are not maturing in their Christian experience.

Method

Literature on a biblical understanding of church, ministry, and the role of the laity has been reviewed through library research. Other Christians' approaches to motivating their members for involvement were looked at through observations, informal interviews, and library research. Resources needed for the implementation of the project were developed. Seminars and workshops were conducted to impart knowledge to the church members to help them develop skills and influence change.

Results

Despite time constraints, six seminars were completed with an average of fifty-one church members attending each seminar. Feedback on seminars indicated a positive change of attitude of the participants. The project is ongoing and church officers are very supportive of it.

Conclusions

The involvement of church members in this project was influenced by several factors such as former religious affiliations, search for significance, and appropriate training. Church members who continue to be uninvolved in church activities may need a personal invitation, affirmation, or one-to-one coaching to become more involved.

Andrews University
Seventh-day Adventist Theological Seminary

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INVOLVEMENT IN MINISTRY IN THE OUAGA-CENTER
ADVENTIST CHURCH IN BURKINA FASO

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Boubakar Sanou

March 2010

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To Sylvie
Wife and Companion in Ministry

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LIST OF ABBREVIATIONS

ADRA	Adventist Development and Relief Agency
<i>AFER</i>	<i>African Ecclesial Review</i>
ASWA	Adventist Seminary of West Africa
ATR	African Traditional Religion
ESFJ	Extroversion–Sensation–Feeling–Judging
ISFJ	Introversion–Sensation–Feeling–Judging
LFM	Logical Framework Matrix
MBTI	Myers-Briggs Type Indicator
SJ	Sensation–Judging

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CHAPTER 1

INTRODUCTION

Scope and Purpose of Project

In many Christian religious circles, the subject of clergy and laity has received much attention because of a sharp distinction between them. In Africa, the laity are expected to give allegiance to the clergy and also to depend on them for spiritual guidance and help.¹ Although the New Testament teaches the concepts of the priesthood of all believers (1 Pet 2:5, 9-10) and the priestly ministry of the church as the function of the total church membership,² there is still a persistent tendency to create a dichotomy between clergy and laity.³ The practice in the Christian church clearly shows two classes of believers: a special order, the clergy, who monopolize ministry and a second-class order for believers, the laity, who are ministered to.⁴ As a result many “pastors are worn out, discouraged, and in need of affirmation,”⁵ and members are not maturing in their

¹Paul R. Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in a Biblical Perspective* (Carlisle, UK: Paternoster Press, 1999), 27.

²Roland D. Sunderland, “Lay Pastoral Care,” *Journal of Pastoral Care* 42, no. 2 (Summer 1988): 159.

³Eddy Gibbs, *I Believe in Church Growth* (London: Hodder and Stoughton, 1981), 319.

⁴Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 1990), 60-66.

⁵Jon Zens, “The ‘Clergy/Laity’ Distinction: A Help or a Hindrance to the Body of Christ?” *Searching Together* 23, no. 4 (Winter 1995): 1.

Christian experience. Fortunately, there is an increasing interest for lay involvement in the church's ministry today.⁶

In the Eglise Adventiste Ouaga-Centre (Ouaga-Center Adventist Church), ministry is generally perceived by many members as the sole duty of the church pastor, or at best the responsibility of the church pastor and church officers.

The scope and purpose of this project is to investigate the reasons for the lack of lay involvement and to develop a strategy that will motivate the laity of the Ouaga-Center Adventist Church and increase their involvement in local church ministries, thus making this church a ministering priesthood of the people of God.⁷ This may provide a model disciple-making church within the Seventh-day Adventist Mission in Burkina Faso to enhance both spiritual and numerical growth.

Justification of Project

Commenting on the urgency of church members' full commitment to pastoral care as one of the greatest needs of churches today, Lavonne M. Zwart argues that "personal concern for the spiritual well-being of every church attender from a pastor or church leader is increasingly impossible. Since it is difficult for the clergy to take all the responsibility of tending to members' needs, lay people should be utilized to provide care and support for one another."⁸ It is also argued that "the empowerment of laity and clergy

⁶Alvin J. Lindgren and Norman Shawchuck, *Let My People Go: Empowering Laity for Ministry* (Nashville, TN: Abingdon, 1980), 20.

⁷Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper and Brothers, 1958), 304.

⁸Lavonne M. Zwart, Stuart L. Palmer, Brad D. Strawn, and Warren S. Brown, "The Impact of Lay Pastoral Telecare on the Spiritual Well-Being of Church Attenders," *Journal of Pastoral Care and Counseling* 54, no. 1 (Spring 2000): 63.

to become active co-workers as God's people is the key to a vital church. . . . If God's mission is to be furthered through the church's ministry, then a way must be found to engage more of God's people in ministering to one another and to the world's needs."⁹ Therefore, the Ouaga-Center Adventist Church needs to revisit the New Testament understanding of ministry as the responsibility of the entire church membership rather than the sole duty of a few.

Significance of Project

In terms of significance, this project will: (1) promote a serious discussion concerning the biblical perspective of ministry, (2) help church members discover and use their spiritual gifts in ministry, (3) create a paradigm shift in ministry that will result in the involvement of a large proportion of church members in ministry rather than merely the pastoral staff, (4) enhance the spiritual and the numerical growth of the church as both clergy and laity become involved in ministry, and (5) improve understanding of how to mobilize the laity for ministry.

Definitions of Terms

The Burkina Faso Mission is the governing administrative body of the Seventh-day Adventist Church in Burkina Faso.

A district refers to an organizational structure that covers a geographical territory within the Burkina Faso Mission.

Involvement refers to having the members in a local church maintain a regular presence in the worship services and be actively engaged in church-related activities.

⁹Lindgren and Shawchuck, 13.

The Logframe is a tool used in designing, planning, implementing, and monitoring a project. It is an effective technique for enabling planners to identify and analyze problems, and to define the objectives and activities which should be undertaken to resolve these problems.¹⁰

A small group refers to a group of people who meet regularly for the purpose of spiritual edification, evangelistic outreach, and participation in the functions of the local church.¹¹

Limitations

There are four main limitations to the implementation of this project:

First, the project is limited to finding a strategy to motivate the laity in order to increase their involvement in ministry in the context of the Ouaga-Center Adventist Church in Burkina Faso.

Second, the literature review used in this paper is not intended to give an exhaustive account of the subjects discussed.

Third, the implementation of this project may raise some questions related to lay involvement in ministry. However, the purpose of this project is not an attempt to address every issue relating to lay involvement in local church ministries.

Fourth, this paper will not go into the Old Testament perspective of ministry. It will be limited to the New Testament understanding of ministry.

¹⁰European Commission, *Project Cycle Management Training Courses Handbook*, version 1.1 (Hassocks, West Sussex, UK: ITAED, 2001), 13.

¹¹Lindgren and Shawchuck, 13.

Methodology

Several methods were employed in the process of writing and implementing this project.

Literature on a biblical understanding of church, ministry, and the role of the laity has been reviewed through library research. My personal and spiritual foundations for ministry were examined. A political, religious, social, and cultural analysis of my ministry context in Burkina Faso was also done through library research. Other Christians' approaches to motivating their members for involvement were looked at through observations, informal interviews, and library research.

A questionnaire was constructed in order to gain useful information from the Ouaga-Center Adventist church members that would contribute to the implementation of this project. The first draft of the questionnaire was tested among several church members and colleagues. Their comments helped adjust the content and the format.¹² These surveys¹³ provided some insight into reasons for the church members' uninvolvement, complaints, and aspirations. This information helped in planning a strategy to meet some of their needs in order to motivate them and secure their involvement in ministry.

Resources needed for the implementation of the project were developed. Seminars and workshops were conducted to impart knowledge to the church members to help them develop skills and influence change.

¹²Appendix B gives the full details of the questionnaire.

¹³I always took a copy of this questionnaire with me during my pastoral visits to families comprising the Ouaga-Center Adventist Church. This strategy was chosen because: (1) I wanted to personally encourage the church members to tell me what I needed to know, and (2) I wanted to listen not only for words, but also for feelings, meanings, and undercurrents.

Outline of Project

This paper is structured around five main chapters: the first chapter introduces the project.

Chapter 2 describes my spiritual and theological foundations for ministry. It outlines my life journey, temperament, spiritual giftedness, task-type preference, spirituality web, leadership and interaction styles, and my personal and spiritual needs and goals and their possible impact on the implementation of the project. This chapter also highlights my theological understanding of church and ministry.

Chapter 3 deals with the political, cultural, social, and religious analysis of my ministry context in Burkina Faso. It gives the basis that will inform the strategy for motivating the laity to increase their involvement in ministry.

Chapter 4 explores some strategies intended to motivate the laity to increase their involvement in local church ministry. It outlines the overall project goal, purpose, outputs, and activities in a logframe, and also contains the activity and resource schedule. This chapter further describes how the implementation and the evaluation of the project will be done.

Chapter 5 summarizes the paper, highlights lessons learned, draws some conclusions, and gives a number of recommendations regarding lay motivation and involvement in ministry.

CHAPTER 2

SPIRITUAL AND THEOLOGICAL FOUNDATIONS FOR MINISTRY

Introduction

This section of my dissertation seeks to explore my spiritual and theological foundations for ministry. The importance of this is found in the fact that understanding my personal and theological background helps me to better understand myself and increases my effectiveness. This will constitute a solid foundation for developing and implementing strategies to motivate the laity to increase their involvement in ministry for church growth. This chapter will cover the areas of my personal profile, theological understanding of the church and ministry, and its application.

Personal Profile

Reggie McNeal suggests in his book *A Work of Heart* that God uses six major influences to shape spiritual leaders for ministry: culture, call, community, communion, conflict, and commonplace.¹ Culture consists of all the environmental influences God uses to shape the leader's life and ministry context. These environmental influences may include historical background, prevailing societal values, political concerns, and faith

¹Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2000), xiv-xv.

community experiences. Call represents the leader's personal sense of call by God for a specific mission. Concerning community, McNeal strongly stresses that spiritual leaders do not develop in isolation but emerge within communities that play a vital role in shaping them for ministry. These communities include the family of origin, friends, and other key components that come into play. Communion is the leader's conscious cultivation of a personal relationship with God. Conflict deals with the forces that threaten a leader's life and ministry. Commonplace refers to the spiritual leader's daily choices of living. These six influences constitute God's heart-shaping initiatives to which everyone chooses to respond. It is these choices that define both spiritual leaders and their leadership legacies. These major life shaping influences will serve as the orientation to the discussion of my life journey.

Life Journey

I was born in the early 1970s as the last child of nine to a Muslim polygamous family in Burkina Faso. My parents divorced in 1975 and I lived with my mother until 1980 when I joined my father because I had to start school. Being the youngest, I early learned submission to and respect for any older person. Because my dad was frequently transferred to different parts of the country, I grew up as the product of at least four sub-cultures in Burkina Faso. My father can be described as a moderate Muslim for his ability to accommodate other religions. He gave all nine of us the freedom of choice regarding religion as long as it had nothing to do with African Traditional Religion. He defended his position by saying that everybody will give an account of himself to God. I occasionally went to the mosque with him but contrary to him, I had a deep hatred for Christians. In 1983 when my father was transferred to another part of the country, an

unexplained change occurred as I started attending catechism classes in the Roman Catholic Church with some of my friends. I remember that my dad used to drop me off for catechism training and even attended the Christmas midnight mass once with me. I was baptized in 1990 and wanted to go to a Catholic seminary to become a priest but my father strongly opposed this plan. I was confirmed as a Roman Catholic in 1991 but strangely enough, I stopped attending church the same day. In 1992 I came in contact with the Seventh-day Adventists and was baptized into the church in 1993.

After my baptism into the Seventh-day Adventist Church, I sensed a call to the ministry through the prompting of some church members but more out of a deep felt conviction that God wanted me to serve him in the pastoral ministry. I made a vow to God that if he should help me pass the entrance exam to university, I would go to a seminary and study theology. I succeeded in the exam but I failed to fulfill my vow to God. I entered our national university in 1994 to study pharmacy, but the sense of call I had only became stronger. I also fell seriously sick and was diagnosed with high blood pressure. In the course of treatment, I visited several top physicians in my country but none of them could tell me the cause of my sickness. The last physician I visited surprised me by asking me to reconsider my relationship with God. I immediately thought about my unfulfilled vow to God. After a night of reflection, I decided to stop opposing God. I informed my dad about my intention to be a minister. This time he gave me his blessing. I saw that as another sign of God's call. I left my country in 1995 to begin studies to enter ministry at the Adventist Seminary of West Africa (ASWA) now Babcock University in Nigeria. I graduated with a Bachelor of Arts degree in theology awarded by Andrews University in 1999 and worked as an intern in Ouagadougou,

Burkina Faso. The last week before I left ASWA I participated in a communion service during which I asked complete healing from God. Two days later, I visited the school doctor and she asked me to stop all the treatment she had previously prescribed for me telling me that I was completely well. From 1999 to today I have not taken any treatment for high blood pressure, a sickness physicians believe can only be monitored not cured. God did it for me.

I married Sylvie in 2001 and in 2003 we left for Newbold College in England where I graduated in 2005 with a Master of Arts degree in Pastoral Studies. Upon graduation we returned to Burkina Faso and I was called to be the pastor of the Ouaga-Center Church, departmental director for Personal Ministries, Sabbath School, and Stewardship, as well as Gospel Outreach and Global Mission evangelistic projects coordinator. This current ministry situation falls into the context of my project.

My life has been influenced by different communities. From 1980 to 1985 my father was transferred to three different towns all in different parts of the country. I have been deeply influenced by the sub-culture of each of these places where my father served. The four years I spent in Nigeria and the two and a half years I spent in England with my wife helped me to appreciate the beauty of cultural diversity. It was in these countries that I learned English, had my first taste of the challenges of multicultural ministry, and acquired confidence for speaking in public. The time spent in England was a very tough one because I was a self-sponsored student but my wife's loyal, emotional, spiritual, and financial support made all the difference in drawing us closer to each other more than at any time before. This experience also taught me the value of teamwork. Passing through my previous two faith-communities, Muslim and Roman Catholic, taught me that

ignorance about other people's religious beliefs is one of the greatest threats to building bridges of understanding between different faith-communities. This has also made my interactions with people from these faith-communities a lot easier. The church I now pastor has significantly impacted my life by giving me a sense of belonging that I missed in my family of origin because of my parents' divorce. It has also, more than anything else, opened my eyes to the biblical image of the church as a family and many of its implications. The church is very supportive of our ministry and this is affirming personally.

I am very aware of the importance of an intimate relationship with God and I value the time I spend with him, but the many activities I am involved with in ministry have often prevented me from having quality time with God. As a result this sometimes makes me very nervous and affects my relationships with others. My best moments of communion with God happen in small group meetings or when I am away to conduct evangelistic meetings or when I supervise the Gospel Outreach and Global Mission Pioneers.

I have always faced conflict in my life. I grew up in the midst of conflict in my family of origin. There were frequent conflicts between my father and his three wives, between his wives, or between the children. Being the last born, I was the one on whom anybody could discharge his anger or frustration. My parents' early divorce and my difficult childhood lowered my self-esteem and caused interrelational conflicts with my father, stepmothers, many of my half brothers, and friends. It was conflict that even made me finally stay in the Seventh-day Adventist Church. The first day I attended an Adventist service, an older sister promised to deal with me if I ever attended that church

again. To frustrate her, I regularly attended Adventist services but ended up being convinced by God that this was the church he wanted me to be part of. I thought conflict would subside when I entered the ministry. But things did not at first go that way. Because of a severe conflict with a colleague I contemplated resignation half way into my internship. Although I have some ugly memories of these conflicts, I nevertheless believe that God has used them to shape me into who I am today by providing some other people and circumstances to encourage me to stay focused on God and my call. This has increased my desire to be of good service to those in need. I accept without shame that the choices I make are not always right. I now understand that it was even some of these choices that resulted in conflict.

I am not who I am today haphazardly. The above major life shaping influences represent the road so far traveled under God's leadership. My awareness of each experience is essential to my self-understanding, my faithfulness to my call, and my effectiveness in ministry.

Life Boundary

In his book *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives*, Richard Swenson identifies four important problem areas that account for the lack of margin (boundary) in most people's lives. He defines margin as the amount allowed beyond that which is needed, something held in reserve for contingencies or unanticipated situations, the gap between rest and exhaustion, the space between breathing freely and suffocating.² In other words, margin is the space that allows

²Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs, CO: NavPress, 1992), 91-92.

us not to be pressured in life. The four problem areas that may lead to a lack of margin in one's life are financial, time, emotional, and physical. These four problem areas are interrelated. Financial pressures often lead to time pressures that create emotional and physical problems. How does all this apply to me as a spiritual leader?

By God's special grace my wife and I are not experiencing any real financial pressure. In our ministry we have taken God as our employer and provider and often wonder how he wonderfully provides for our financial needs. The physical side has also not worried us much. Although we sometime fall sick, God has always been our healer. My biggest problems, when it comes to the lack of margin in my life, are time and emotionally related. My present ministry context requires me to be involved in many aspects of ministry: church pastor, director for Personal Ministries, Stewardship, and Sabbath School Departments. I also coordinate the Gospel Outreach and Global Mission evangelistic programs in Burkina Faso. This puts me under serious time pressure because I feel restless until a job is finished. I wake up early to prepare for each day, and come in most of the time after eight p.m. (sometimes without having lunch) to continue working at home on what I could not finish in the office. This is an unending cycle because there is always something to do in my ministry context. My wife even calls my computer not only my second but my best wife because she feels that I spend more time with my computer than with her. I must admit that at times I become so busy for God that I feel I am far away from him. The many things I am involved in for God often rob me of the quality time that must be spent with him. In my busyness I continue functioning for God but feel empty of any spiritual energy. The tiredness that results from being so busy leaves me emotionally unstable. This has often created conflict in my relationships. This

is an area of my current need. Despite the fact that I know that my lack of margin may one day lead to physical problems and that the solution to this lack of margin is balance and rest, I still live with only a thin margin. I long for the day when my “doing” for God will take its root from my “being” with him.

Temperament

David Keirsey and Marilyn Bates define temperament as “that which places a signature or thumbprint on each of one’s actions, making it recognizably one’s own.”³ It is therefore our temperaments that make us fundamentally different from one another.

The Myers-Briggs Type Indicator⁴ (MBTI) that Keirsey and Bates provide in their book is a useful tool in gaining understanding of one’s self as well as getting insight into others. The test helps identify sixteen different temperament types with the following characteristics: Extraversion (E), Introversion (I), Sensation (S), Intuition (N), Thinking (T), Feeling (F), Perceiving (P), and Judging (J). My MBTI test reveals that my temperament type is ESFJ (with the following scores: E—6, S—17, F—14, and J—17). This means that I am an extravert, sensitive, feeling, and judging person. ESFJs are known as the most sociable of all types, the great nurturers of established institutions, those who are hurt by indifference and need to be appreciated both for themselves and for the abundance they give to others.⁵ This is an accurate description of me. Because I am a weak “E” (E—6 and I—4) I definitely possess some of the characteristics of an ISFJ such

³David Keirsey and Marilyn Bates, *Please Understand Me: Character and Temperament Types* (Del Mar, CA: Gnosology Books, 1984), 27.

⁴Ibid., 4. This test was devised by Isabel Myers and her mother Kathryn Briggs as a tool for identifying sixteen different patterns of action.

⁵Ibid., 192.

as desiring to be of service and to minister to individual needs. As an “E” who is energized by interactions with people, I like making new friends. I quite enjoy talking, playing, and working with people. Visiting church members is one of the areas I do well in ministry. Because ESFJs are good in building community, teaching, supervision, administration, coaching, and in people-to-people jobs,⁶ this particular temperament type will be useful in implementing my project. My “S” type makes me hunger for facts and interested in practical aspects of life. As a pastor this helps me to minister to needs in a practical, down to earth way. My “F” type makes me at times very emotional. It also makes me interested in values, intimacy, harmony and sympathy. As a “J” I tend to be restless until a pending decision is made. Because I usually set deadlines for what I do, I am time conscious, hate being late especially for appointments, and work tends to come first before anything else. I feel relieved when decisions are made, assignments completed, and jobs finished. Being of the type that is rigid about schedules and hooked on responsibility sometimes puts pressure on those with whom I work.

Becoming aware of my personality type helps me a great deal to understand and accept myself better. I now know that it is my (SJ) temperament⁷ that makes me long for belonging, desire to be useful, and feel guilty for dependency. It is the same temperament type that makes me want to be the giver, not the receiver, the caretaker, not the cared for, and causes me to feel frustrated whenever the people who have benefited most from my contributions turn away in ingratitude. A notable aspect of my sensation and judging scores being equal appears in the fact that I am always pressed to prove by concrete facts

⁶Keirsey and Bates, 192.

⁷Ibid., 39-40.

the importance of what I do. This is probably what also makes me more inclined towards “doing” than “being.” I am deeply challenged to appreciate and make room for others with their differences.

Spiritual Giftedness

In their book *Equipped for Every Good Work: Building a Gifts-Based Church*, Dan Dick and Barbara Miller define spiritual gifts in the following way:

More than just those natural abilities and talents with which we are born, more than the skills, roles, and functions that define our ministry and daily lives, the gifts of the Spirit provide the foundation for who we are as the body of Christ in Christian community and in the world. They are not given to us to boast about or to make us superior to anyone inside or beyond the faith community. They are given to us in the place and time in which we find ourselves, equipping us and empowering us, in unique ways, to do the work to which God is calling us now. These are supernatural powers—given to each and to all for the building up of the body and the kingdom.⁸

According to Dick and Miller’s spiritual gifts inventory⁹ my primary gift is that of shepherding and my secondary gifts are administration, leadership, teaching, and exhortation. This matches well with the characteristics of my temperament type (ESFJ).¹⁰ Apart from leadership scoring 57, the other secondary gifts all scored 55.

Dick and Miller describe¹¹ the gift of shepherding as the ability to nurture others in the Christian faith and provide a mentoring relationship to those who are new to the faith. Because shepherds display an unusual spiritual maturity, they share from their experience and learning to facilitate the spiritual growth and development of others. This

⁸Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gift-Based Church* (Nashville, TN: Discipleship Resources, 2001), 21.

⁹Ibid., 31-38.

¹⁰Keirsey and Bates, 192.

¹¹The descriptions of my spiritual gifts are from Dick and Miller, 42, 38, 41, 43, 39.

gift presently helps me in mentoring people regarding discipleship as well as helping them maximize their potential. Administration is the ability of organizing human and material resources for the work of Christ, including the ability to plan and work with people to delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Because this gift is also important for the development and support of ministry programs, it will help me in developing and implementing strategies for motivating the laity to increase their involvement in ministry for church growth.

Leadership is the gift of orchestrating the gifts and resources of others to accomplish the work of God. Teaching is described as the gift of bringing scriptural and spiritual truths to others. I find a lot of pleasure in explaining the Word of God to others whether in a one-to-one setting or in a group, large or small. Lastly, exhortation is described as the ability to give exceptional encouragement to people. I find fulfillment in using the Word of God to offer deep and inspiring hope to people. This gift will be a useful motivating tool in implementing my project as it looks for and commends the best in everyone.

Leadership and Interaction Styles

Dick and Miller propose the Leadership/Interaction Styles tool as the second tool for personal discovery. They suggest that

while the Spiritual Gifts Inventory names the spiritual dimension of our relationships, the Leadership/Interaction Styles tool points to the way we behave with one another. It is in our interactions that our gifts are seen, known, and cherished—or blocked and ignored. The Leadership/Inventory Styles tool helps to reveal why we work as we do and to further our ability to truly know and appreciate one another as multidimensional and valuable.¹²

¹²Ibid., 53.

Dick and Miller provide four Leadership/Interaction Styles, namely Directors, Dreamers, Pleasers, and Thinkers.¹³ As I closely consider the descriptions of these four styles, the ones that most accurately describe me are Director and Pleaser. As a Director I tend to be task oriented, focused on results and getting the job done, annoyed by side conversations and distractions, highly opinionated and outspoken. I do not like to pretend or hide my feelings. But when I realize that I am wrong, I easily say “I am sorry” and accept responsibility for outcomes. This goes hand in hand with my temperament type. As a Pleaser I am people-oriented and concerned about people’s general well-being. I strive to maintain balance and harmony in any group. I find pleasure in delegating responsibility and authority as well as valuing people’s contribution.

The Director’s ability to carry other people along with the power of their ideas and actions coupled with the Pleaser’s ability to be a good listener and problem solver, as well as making people feel part of what is happening, are useful motivating tools that fit very well with the implementation of my project.

Spirituality Web

According to Dick and Miller, the Spirituality Web is a third tool that “provides still another dimension to the discovery and appreciation of the ways in which a group or a church is uniquely equipped to do the work of God.”¹⁴ They further suggest that this Spirituality Web operates in both the individual and corporate areas.¹⁵ Both areas have

¹³Ibid., 58-60.

¹⁴Ibid., 69.

¹⁵Ibid., 70-71.

six different ways in which people experience and approach God:¹⁶ Head spirituality, Heart spirituality, Pilgrim spirituality, Mystic spirituality, Servant spirituality, and Crusader spirituality.¹⁷ Although people experience all six types, one type tends to be dominant in each of us.¹⁸

Reading their description of the six spirituality types, I discover myself to be a Heart person in both the individual and corporate areas. For me, although prayer is informal and spontaneous, its main reason is to deepen my relationship with God and other people. Bible study is a source of inspiration and guidance in my relationship with God and others. I find in the Lord's Supper a personal connection with the life and sufferings of Jesus. Fasting gives me a sense of closeness with God. My relationship with God often finds its source in my relationships with other Christians. I engage in acts of mercy out of compassion for others and also as a way of pleasing God.

Task Type Preferences

Dick and Miller's fourth tool for personal discovery is the Task Type Preferences Survey which describes the four ways we do the work for which we are equipped: Project, Work, Process, and Fellowship.¹⁹ According to their Task Type Descriptions,²⁰ the Project people like to see programs, ministries, or events through from start to finish.

¹⁶By experiencing God they refer to the way a person receives instruction from God and by approaching God they refer to the way a person communicates with God.

¹⁷Dick and Miller, 74, 80-81.

¹⁸Ibid., 73.

¹⁹Ibid., 87-88.

²⁰Ibid., 90.

They enjoy planning, organizing, implementing, and evaluating all aspects of a project. The Work oriented people want to be active on the front line doing hands-on work without having to bother with the preplanning and organizing. The Process group enjoys doing the brainwork of planning as a team. The Fellowship group performs tasks together with a sense of community and common purpose although the work done is secondary to the sense of connection and shared experience. I fall into the Project group.

Personal and Spiritual Needs and Goals

Going through this process of personal discovery has made me confident about my assets and aware of my need to improve on my liabilities.

I believe that the inner transformation of my life is a goal worthy of my best effort. My goal in being part of this Doctor of Ministry program is expressed in Richard Foster's affirmation that "our world is hungry for genuinely changed people."²¹ Although I do want to play my role in changing the world, I sense a strong need to first seek to change myself. I do not want to be spiritually empty while encouraging others to be spiritually full. As a spiritual leader, I cannot show the way until I know the way. I need to create time for the practice of spiritual disciplines in general but that of study and solitude in particular. As an "E" I sincerely need to balance fellowship with solitude to hear from God so that I do not end up being so involved doing things for God to the point of losing contact with him. Concerning the lack of time and emotional margin, I need to prioritize my intimacy with God over all other activities no matter how important they are so that I could hand over to him whatever tends to create anxiety in me.

²¹Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco, CA: Harper and Row, 1998), 11.

Theological Understanding

The rest of this chapter will focus on my theological understanding of church and ministry. This material will lay a biblical and theological foundation for motivating the laity to increase their involvement for church growth. This foundation will also play a role in developing and implementing project-related strategies. I will start with my theological understanding of the church because I believe that our understanding of who we are helps shape the way we do what we do.

Church as Community

My aim here will be to deal briefly and selectively with the references to the church in the Scriptures, more particularly in the New Testament bearing in mind its implications for this project. My intention is to point out what the early church professed on the subject.

I will define the church as a community for three main reasons:

1. In my ministry context, the concept of community gives the individual his or her identity and it is this identity that determines what he or she does.

2. The church as a community is a direct reflection of the reality of the Trinity. The essence and definition of community are deep within the being of God because it is primarily a divine mode of being.²² Because the Godhead is eternally communal, when God created humans in his image, his aim was without doubt the creation of community. The making of community was Christ's overwhelming burden in his intercessory prayer on behalf of the church in John 17:11, 20-23.

²²Gilbert Bilezikian, *Community 101* (Grand Rapids, MI: Zondervan, 1997), 16.

3. Today life has been so politicized around ethnic, racial, and national identities, redefining the nature of the church as a social and spiritual community could be important for bridging differences. Through the church's communal life, "our fragmented world needs to see that a community of diverse persons can live in reconciled relationship with one another because they live in reconciled relationship with God."²³

The English word "church" is derived from the Greek *ekklesia*, which is a compound word from *ek* meaning "out" and *kaleo* meaning "to call."²⁴ The church can then be defined as "the called out people." According to *The Interpreter's Dictionary of the Bible*, the word church "comes through German and Latin from the Greek *kuriakon*, which means 'that which belongs to the Lord.'"²⁵ Thus, the called out people are also called in, called to belong. For Norman H. Young, it is a misconception to view the church as either a place of worship or an organizational structure. For him it is therefore vital to understand the church in the New Testament as referring to a local or group of congregations "sharing a common life in Christ and not to an administrative hierarchy or to a physical place of worship."²⁶ Therefore, the church refers to the community of faith, not to an ecclesiastical organization as it later came to be.²⁷ The book of Acts describes the activities of the early church in communal terms: "When the day of Pentecost came,

²³Craig Van Gelder, *The Essence of the Church: A Community Created by the Spirit* (Grand Rapids, MI: Baker Books, 2000), 109.

²⁴*SDA Bible Dictionary* (1960), s.v. "Church."

²⁵"Church," *The Interpreter's Dictionary of the Bible*, ed. E. S. Bucke (Nashville, TN: Abingdon, 1962), 1:607.

²⁶Norman H. Young, "The Church of the Living God," *Adventist Review*, January 2003, 5.

²⁷"Church," *The Interpreter's One-Volume Commentary on the Bible*, ed. C. M. Layman (Nashville, TN: Abingdon, 1971), 630.

they were *all together* in one place” (Acts 2:1, emphasis mine);²⁸ “They devoted themselves to the apostles’ teaching and to the *fellowship*, to the breaking of bread and to prayer” (Acts 2:42, emphasis mine); “All the believers were *one in heart and mind* . . . , they *shared* everything they had . . . , and it was distributed to anyone as he had need” (Acts 4:32-35, emphasis mine). Although Christianity is personal, it is not private. It involves an indispensable communal life (1 Cor 12:12-21; Eph 2:21, 22; 4:16).²⁹

Commenting on the role of the church as a community, the *Expository Dictionary of Bible Words* points out the fact that the gospel proclamation called lost people out of the world to gather together in a unique fellowship. Joined together, believers formed a new community, a community committed to Jesus and to the radical lifestyle expressed in God’s Word. It is the allegiance of the new community to Jesus that makes its members different from those outside. The dictionary concludes by strongly affirming that “basically *ekklesia* is an affirmation of a corporate identity. The *ekklesia* is God’s people viewed together as a new and whole community” (1 Pet 2:9).³⁰

The word *ekklesia* therefore primarily designates a particular communal reality in which other terms are used to describe the distinctive qualities and dimensions of community life.

²⁸All Bible texts are from the New International Version unless otherwise noted.

²⁹Young, 7.

³⁰*Expository Dictionary of Bible Words* (1985), s.v. “Ministry.”

Images of the Church in Scripture

The Bible uses many metaphors to describe the nature of the church, but for the sake of defining the church as a community, I will limit myself to three: (1) the church as the People of God, which although a predominant Old Testament image of believers, is also Peter's ideal for the church, (2) the church as the Body of Christ, which is a dominant New Testament image of the church, and (3) the church as a family which portrays the church as a network of intimate, loving relationships. These metaphors still have significant implications for the church today. In dealing with them, it is my intention to point out some of their implications as they apply to my project.

Church as the People of God

This image of the church as the people of God has its roots in the Old Testament. The people of God image gave Israel its self-understanding as a nation; they found meaning from the fact that they belonged to God. This image is both a covenantal and relational image (Exod 19:5-6; Lev 26:9-12) and indicates "the unique relationship which exists between Yahweh and his people."³¹ Although the covenant relationships were made with Israel as a nation, the people of God is not an exclusive image for Israel. In Gen 12:1-3, God included all other nations by telling Abram "all peoples on earth will be blessed through you." Although this inclusiveness was not very visible in the Old Testament, it became a reality in the New Testament when the Gentiles came into fellowship with Jews (Acts 10; 15:14). "The NT re-interpretation of the OT theology is nowhere more strikingly displayed than its claim that the mixed Christian community of

³¹*The Interpreter's Dictionary of the Bible* (1962), s.v. "Church."

Jews and Gentiles is become the new ‘people of God.’”³² This was a great challenge to the Jewish Christians who had to learn to welcome Gentile Christians as full participants in the new community of faith. The church became an environment of inclusion, acceptance, and open unity without discrimination on the basis of race, gender, or social status (Gal 3:28).

Peter’s ideal for the church is built around this Old Testament people of God image of believers (1 Pet 2:9-10) and played a dominant role in the ecclesiological self-understanding of the early Christian community. According to David Watson, “No description of the church so emphasizes the dignity, value, and privilege of its members as the phrase ‘people of God.’”³³

My dealing with the church as the people of God will be based on 1 Pet 2:9-10. The first epistle of Peter is a letter of encouragement, exhortation, consolation, and confirmation written to new believers faced with difficult times. It seeks to emphasize that the Christian converts have a distinctive identity, it reinforces the value of their community, and explains the trials and troubles that afflict them.³⁴

Why would Peter apply Old Testament terminology to the church? He does so out of his conviction that the Old Testament writing is also for the church.³⁵ It is a way of declaring that “God has now assigned the privileges and responsibilities of Israel as a

³²Richardson, 268.

³³David Watson, *I Believe in the Church* (London: Hodder & Stoughton, 1999), 75.

³⁴Keith A. Russell, *In Search of the Church: New Testament for Tomorrow’s Congregations* (New York: The Alban Institute, 1995), 67.

³⁵“Church,” *The Expositor’s Bible Commentary*, ed. F. E. Gaebelein (Grand Rapids, MI: Zondervan, 1981), 12:231.

nation to the Christian community not as a national group, but as a people called out of every nation to constitute one spiritual entity, one great family throughout the world.”³⁶ The entire church membership is therefore “called, commissioned, and enabled to perform the task of being the light of the nations, which the old Israel had failed to become.”³⁷ This image “makes direct and intentional connections with the Old Testament story”³⁸ by picturing the church as the fulfillment of the Old Testament prophetic expectations regarding the people of Israel. As the identity of the people of God in the New Testament transcends ethnicity, race, and nationalism, this image points to the need for the Christian community to live in reconciled relationship with God and one another. The identity of the people of God is no more defined in terms of blood lines but rather in terms of shared faith and fellowship with God.

If in both classic and popular Greek the term *laos* (people) refers to people in general as a crowd, “in the Bible, however, the term refers to a specific people. It stresses both the social and spiritual unity of the people, as such, as well as the relationship of this people to their God.”³⁹ The meanings of *laos* in the New Testament range from “tribe, race, population, people, crowd of people, mob without any national nuance to *laos* as a title for Israel as people of God and to *laos* as a designation of the Christian church”⁴⁰ (Matt 27:1; Mark 14:2; Luke 1:10; John 18:14; 2 Cor 6:16; Rev 7:9). *Laos* served

³⁶“Chosen people,” *SDA Bible Commentary* (Washington, DC: Review and Herald Pub. Assn., 1953-57), 7:561.

³⁷Richardson, 271.

³⁸Van Gelder, 108.

³⁹John Driver, *Images of the Church in Mission* (Scottsdale, PA: Herald Press, 1997), 127-28.

⁴⁰*Exegetical Dictionary of the New Testament* (1981), s.v. “Church.”

primarily to identify the primitive Christian community as God's chosen people.⁴¹

What then are some implications of the church as the people of God? The church as the people of God is the continuation and the consummation of God's covenant community.⁴² For John Driver, it implies a collective sense of community in which there is social and spiritual solidarity, a sense of belonging and also the essential missionary nature of God's people. For Driver, "the biblical image of peoplehood tells us that to be without a people is to be without a God. To know God is to be part of a people, God's people. Therefore, peoplehood is a part of the good news, as well as an instrument in its proclamation."⁴³ Like Israel, the church is called to be God's new society in the world, revealing him through its corporate life.⁴⁴

First Peter 2:9 therefore makes clear that the entire Christian community is God's particular possession from among all the people of the earth. It combines the assertion of the identity of believers as God's elect and holy covenant people with their responsibility of proclaiming the wonderful acts of God to the world.

Church as the Body of Christ

One of the most striking images picturing the church as a community is the use of the body of Christ motif. This is predominantly a Pauline analogy for the church. Three major New Testament passages portray the church as a body: Rom 12, 1 Cor 12, and Eph 4 of which 1 Cor 12:27 is the first occasion on which Paul directly described the

⁴¹Driver, 126.

⁴²*The Interpreter's Dictionary of the Bible* (1962), s.v. "Church."

⁴³Driver, 127, 136.

⁴⁴Watson, 80.

church as “the body of Christ.” The context of 1 Cor 12:27 indicates the motivation and meaning of this description. Paul’s basic concern was to restore the sense of unity in the Corinthian congregation by restoring the sense of interdependence among believers. And this restoration required a true sense of their mutual relation to Christ.⁴⁵ This interdependence suggests that each member of the body has a unique role to play, and yet is dependent upon all other members.⁴⁶ This image of the church as the body of Christ expresses more than anything else “the essential unity both between Christ and his church, and also between the members of his church.”⁴⁷

The metaphor of the church as Christ’s body carries the following implications: (1) the church is like a living organism with many functions which, though different, work harmoniously together for the health and growth of the whole⁴⁸ (1 Cor 12:12-27), (2) great stress is placed on the quality of interpersonal relationships in the body. Love, intimacy, and involvement in one another’s lives are essential if we are to function as a body⁴⁹ (John 13:34; Rom 13:8; 15:7; Col 3:13), (3) each member’s contribution is essential because it is only when each believer’s ministry is performed that the body grows and builds itself up in love⁵⁰ (Rom 15:2; 1 Cor 7:17; Eph 4:15; 1 Pet 4:10), (4) while this image maximizes our bonds of union with Christ, it also points to the

⁴⁵Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia, PA: The Westminster Press, 1960), 192.

⁴⁶Robert Banks, *Paul’s Idea of Community* (Exeter, UK: The Paternoster Press, 1980), 64.

⁴⁷Watson, 97.

⁴⁸“Church,” *The Interpreter’s One-Volume Commentary on the Bible*, 789.

⁴⁹*Expository Dictionary of Bible Words* (1985), s.v. “Ministry.”

⁵⁰*Ibid.*

diversity of the members in the body (1 Cor 12:12-27),⁵¹ (5) “to be the church is to live in interdependence with others”⁵² (Col 3:16; 1 Thess 4:18; 5:11), and (6) everybody in the body of Christ is of equal value irrespective of gifts⁵³ (Acts 10:34; Rom 2:11; Eph 6:9).

The church as the body of Christ is called to live as a unified community in love and fellowship (Acts 2:42; Heb 10:25).

Church as a Family

The concept of family is basic for all social groupings and therefore essential for understanding the nature of the church as a community. The bond between Christians in the New Testament was so close that they treated each other as family members. Hence, the use of terms like brother, sister, or mother to address believers. This may be why Peter and Paul refer sometimes to the church as the “family of God or of faith” (Gal 6:10; Eph 2:19; 1 Tim 3:15; 1 Pet 4:17). The biblical image of the church as a family correctly describes what the church should look like: “a group of people, few enough in number to sit around a circle, facing each other and sharing the joy and the benefits of togetherness.”⁵⁴ The family atmosphere of the early communities was probably fostered by the fact that most groups were small enough that they met in private homes (Rom 16:5; 1 Cor 16:19; Col 4:15; Phil 2). For John Driver, family kinship in the Bible is not

⁵¹Jerome Theisen, “Images of the Church and the Eucharist,” *Worship*, March 1984, 120.

⁵²Van Gelder, 108.

⁵³Dick and Miller, 2.

⁵⁴Bilezikian, 54.

based merely on blood relationships but more importantly on what might be called common character.⁵⁵

Jesus restored the radical biblical meaning of the term “family” when he asked in Matt 12:48-50: “Who is my mother, and who are my brothers? . . . For whoever does the will of my Father in heaven is my brother and my sister and my mother.” In Eph 3:14-15 we learn that our corporate identity as family is derived from God’s nature as Father. Thus in becoming children of the same Father, each believer has been drawn into God’s universal family of faith and thus into family relationships with one another.⁵⁶

The church being a family means: (1) participating in a common tradition, sharing in a common character, and a common destiny⁵⁷ (Heb 10:25), and (2) as children of the same Father, each believer is to love other believers as brothers and sisters because to live together as Christ’s church calls for the development of close personal relationships, for the ministry of members to one another, for the experience of family love, and for maturing in holiness⁵⁸ (John 13:34-35).

The above three metaphors describing the church all point to the fact that primarily, the church is not a building, a set of organized programs and activities, or just a collection of individuals. “The church is a social community, a community made up of people who are reconciled with God and with one another.”⁵⁹

⁵⁵Driver, 142.

⁵⁶*Expository Dictionary of Bible Words* (1985), s.v. “Ministry.”

⁵⁷Driver, 142.

⁵⁸*Expository Dictionary of Bible Words* (1985), s.v. “Ministry.”

⁵⁹Van Gelder, 108.

Ministry in the New Testament

In the time of the New Testament writers, there were four possible Greek terms for official ministry: *telos* (office), *time* (task, with emphasis on the dignity—Heb 5:4), *arche* (magistrate—Jude 1:6) and *leitourgia* (public service or priestly cultic service—Heb 9:6)⁶⁰ but with the exception of *telos*, these words appear in the New Testament referring to Jewish priests, to Moses, to pagan civil officers, to good or bad angels, and sometimes to Jesus but not to Christian ministry (Luke 12:11; John 16:2; Heb 8:6).⁶¹

Several terms are used in the New Testament to express the concept of Christian ministry. Some of these terms are *doulos* (Col 2:7; Rev 22:9), *leitourgos* (Luke 1:23; Phil 2:30), and *diakonia* (1 Cor 16:15; Rev 2:9).

In the early church understanding, every believer was a slave (*doulos*) of the Lord Jesus. If in the ancient world slaves were despised because it meant living without freedom under the authority of another, the early church believers rejoiced in the dignity of being the Lord's slaves. The early church found it a fitting term to express the spiritual reality that a believer belongs wholly to God and consequently must obey him in total submission.⁶² They considered it a privilege to be the Lord's "slaves," living to please him (Gal 1:10) and to serve one another.

A full New Testament philosophy of ministry is enriched by each of these terms but the most comprehensive biblical word for ministry is *diakonia*. Some related words

⁶⁰*The Anchor Bible Dictionary* (1992), s.v. "Ministry in the Early Church."

⁶¹Stevens, 140.

⁶²D. Edmond Hiebert, "Behind the Word 'Deacon': A New Testament Study," *Bibliotheca sacra*, April-June 1983, 151.

are *diakonos* (servant, minister, deacon—Rom 15:8; 1 Tim 3:8) and *diakoneo* (to serve—Matt 27:55; Mark 10:45).⁶³ These words are distinctive in that their focus is squarely on loving actions on behalf of a brother, sister, or neighbor.⁶⁴ *Diakonia* refers to a service that arises from the right attitude of love. It never implies any association with a particular status or class.⁶⁵ Contrary to *doulos*, which carries a sense of compulsion, *diakonia* implies the thought of voluntary service (Rom 15:25; Rev 2:19).⁶⁶

Jesus and Ministry

Ministry in the New Testament finds its source and focus in Jesus Christ. Jesus set the tone and the example for Christian ministry by calling his disciples to find greatness through servanthood by pointing to the fact that he himself came not to receive service but to give it (Matt 20:28).⁶⁷ Based on Jesus' example, ministry in the apostolic age was always viewed as a position of service (*diakonia*) to the community of the people of God (1 Cor 16:15-16; 2 Cor 3:7-9; 4:1; 5:18; 2 Tim 4:5; Eph 4:11-12). It was not the activity of a lesser to a greater, but as the lifestyle of a follower of the Lord Jesus. It was modeled on the pattern and command of the Savior and represented the practical outworking of God's love, especially toward fellow believers. Ministry is therefore not the activity of an

⁶³James Strong, *The Strongest Strong's Exhaustive Concordance of the Bible* (Grand Rapids, MI: Zondervan, 2001), s.v. "diakonia."

⁶⁴*Expository Dictionary of Bible Words* (1985), s.v. "Ministry."

⁶⁵Christian A. Schwarz, *Paradigm Shift in the Church: How Natural Church Development Can Transform Theological Thinking* (Carol Stream, IL: ChurchSmart Resources, 1999), 173.

⁶⁶D. Edmond Hiebert, 153.

⁶⁷*The Illustrated Bible Dictionary* (1980), s.v. "Ministry."

elite class, but the mutual caring of a band of believers.⁶⁸ It is not confined to any one class of believers; rather it is the privilege and duty of all. There are assuredly diversities of gifts in that ministry, but ministry generally and of some kind is for all.⁶⁹

Ministry as Priesthood of All Believers

While we observe in the church today two classes of people separated by education, ordination, status, hierarchy, and other criteria, we discover in the New Testament one ministering people with leaders, also members of the *laos* (people of God), serving them to equip the people for the work of ministry (Eph 4:11-12).⁷⁰ One does not readily find an essential distinction between clergy and laity in the New Testament. Ministry was not seen as a status but as a function—the function of service in bearing witness to the gospel to the community of the people of God.⁷¹

Alan Richardson sees the priesthood about which the New Testament speaks as a corporate priesthood of the whole Christian community. For him, the word *hiereus* (*sacerdos*, priest—Heb 10:11) is never used in respect of any priestly order or caste within the priestly community. All the members of the church, men and women, are priests fulfilling their individual and corporate responsibilities of witnessing and serving whatever their secular profession or trade.⁷² For this reason, “the members of the church

⁶⁸J. Gary Inrig, “Called to Serve: Toward a Philosophy of Ministry,” *Bibliotheca sacra*, October-December 1983, 337.

⁶⁹W. H. Griffith Thomas, “Is the New Testament Minister a Priest?” *Bibliotheca sacra*, January-March 1979, 66.

⁷⁰Stevens, 30.

⁷¹William J. Martyn, “Mutual Recognition of Ministry: Creating Another Rip Van Winkle?” *Journal of Ecumenical Studies* 23 (Summer 1986): 493-494.

⁷²Richardson, 301-302.

should individually feel that the life and prosperity of the church are affected by their course of action.”⁷³

In this community, though there were functional differences because of differences in spiritual gifts (Eph 4:7-13), power structures prevailing in the world were broken down. Eph 4:7-13 stresses that the variety of gifts which come from the Holy Spirit were for the building up of the one body of Christ, and no one function can claim precedence over any other. According to Paul’s understanding of the body of Christ in Ephesians 4, the gift of an office or leadership does not create any theological status among the believers. Leaders in the Christian community, just as all other members, remained members of the one body. They did not go beyond the status of members despite their functional differences.⁷⁴ All were equal.

The apostolic Christian community knew that in terms of service there was no passive membership in the body of Christ.⁷⁵ They understood that ministry refers to the work both of those commissioned to leadership and of the whole body of believers.⁷⁶ All baptized members were called to share in this service in accord with their state of life, special gifts, and role within the structure of the Christian community (1 Pet 2:9; 4:10). This was true for the early church, and it can still be true today if “those who put their names on the church book should do so with a full and intelligent understanding of what

⁷³Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1947), 10.

⁷⁴Manuel Miguens, *Church Ministries in New Testament Times* (Arlington, VA: Christian Culture Press, 1976), 110.

⁷⁵Schwarz, 173.

⁷⁶*The Concise Evangelical Dictionary of Theology* (1993), s.v. “Ministry.”

this action involves. It means that you have solemnly pledged yourself to serve God.”⁷⁷ Therefore, today’s church also needs to act upon the fact that regardless of one’s job or career, he or she is “called to *full-time* Christian service. A ‘non-serving Christian’ is a contradiction in terms.”⁷⁸ Because “ministry means service, and to this ministry we are all called,”⁷⁹ every church member is therefore to engage in active service for God.⁸⁰

In his letter to the sponsors of the Atlanta “Clergy Conference” in February 1996, Jon Zens points out that “these kinds of events, though undoubtedly well-intended, nevertheless serve to perpetuate what I believe to be an unhealthy division of God’s people into two classes: the ‘clergy’ and the ‘laity’—a distinction that is totally without biblical justification.”⁸¹ According to him, the clergy/laity distinction is more of a hindrance than a help to ministry in the body of Christ.

The New Testament clearly teaches leadership among the people of God, but not in a way that leads to the clergy/laity conclusion. Although the root words for the English words clergy and laity are found in the New Testament, the contemporary usage of these words is far removed from their New Testament usage. There was no hierarchical distinction between clergy and laity although there was a functional distinction within the community. To oversimplify this would be “*to say not that they had no clergy but that*

⁷⁷E. G. White, *The Upward Look* (Washington, DC: Review and Herald, 1982), 143.

⁷⁸Rick Warren, *The Purpose Driven Life: What On Earth Am I Here For?* (Grand Rapids, MI: Zondervan, 2002), 264.

⁷⁹Ellen G. White, *Reflecting Christ* (Washington, DC: Review and Herald, 1985), 256.

⁸⁰*Ibid.*, 204.

⁸¹Zens, , 1.

they had no laity.”⁸² *Diakonia* in the New Testament does not refer to a particular class of people set apart from the rest of the church but to the entire church membership.

Everybody was both equal and involved in ministry as illustrated in figure 1.

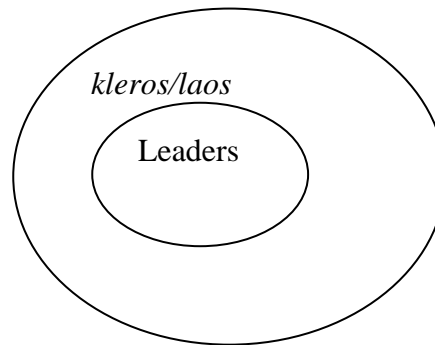


Figure 1. New Testament perspective of ministry. *Source:* Adapted from R. Paul Stevens, *The Abolition of the Laity: Vocation, Work and Ministry in a Biblical Perspective* (Carlisle, UK: Paternoster Press, 1999), 27.

Spiritual Gifts, Leadership, and Ministry in the New Testament

God bestows upon all members of his church spiritual gifts which each member is to employ in loving ministry for the common good of the church and humanity. The fact that each believer receives at least one gift from the Spirit (1 Pet 4:10) is an indication that each member of the body of Christ has a ministry. The gifts provide abilities and ministries needed by the church to fulfill its functions. Spiritual gifts are for a common ministry (Rom 12; Eph 4; 1 Cor 12). Paul believed and taught that the gifts of the Spirit

⁸²Franklin H. Littell, “The Radical Reformation,” in *The Layman in Christian History*, ed. Stephen Charles Neill and Hans-Ruedi Weber (London: SCM Press, 1963), 263.

were to be exercised by Christians from all walks of life.⁸³

Scripture does not support the view that the clergy should minister while the laity merely warm the pews and wait to be fed. Both clergy and laity make up the church.⁸⁴ Although both *kleros* and *laos* appear in the New Testament, they denote the same people, not different people (2 Cor 6:12; 1 Pet 5:3).⁸⁵ Clergy and laity are both responsible for the well-being of the church and its prosperity. They are both called to work together, complementing each other, everyone according to his or her special gift(s). According to Paul F. Bradshaw, the fundamental division in the New Testament was not between ministers and laity but between the church and the world, and it was the privilege and responsibility of every baptized Christian to be a minister of Christ according to their spiritual gifts. Liturgical participation in the ministry of word and prayer would have been open to all whose gifts were recognized by the community of believers.⁸⁶ Preaching and teaching in the apostolic church were not confined to a particular class, but every convert was to proclaim the gospel to unbelievers, and every Christian who had the gift could pray, teach, and exhort in the congregation.⁸⁷ The difference in gifts resulted in a variety of ministries.

⁸³George E. Rice, "Spiritual Gifts," in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 610.

⁸⁴General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe... A Biblical Exposition of 27 Fundamental Doctrines* (Washington, DC: Ministerial Association, 1988), 211.

⁸⁵Rex D. Edwards, *Every Believer a Minister* (Silver Spring, MD: Ministerial Association, General Conference of Seventh-day Adventists, 1995), 67.

⁸⁶Paul F. Bradshaw, "Patterns of Ministry," *Studia Liturgica* 15, no. 1 (1982-1983): 51.

⁸⁷Philip Schaff, *History of the Christian Church*, 8 vols. (Grand Rapids, MI: Eerdmans, 1907-1910), 3:124.

There were certainly leaders in the early churches (1 Thess 5:12; 1 Cor 16:15, 18; Phil 1:1) but the way the Bible addresses “those who are over you” or “who care for you,” was a way to qualify their functions but not as titles. Being an overseer or servant is related to one gift among many, not qualitatively different from other gifts.⁸⁸ Roles as determined by a spiritual gift do not lead to any fixed hierarchy which would distinguish members with a special quality from other members without it. Leadership in the Jerusalem church was originally in the hands of the twelve apostles. But certainly Jesus does not seem to have appointed any of his disciples to any permanent post. In Acts 2:37; 5:3, 29; 8:14, Peter is seen assuming leadership, but in Gal 2:1-10 and Acts 15:13-21, James appears as the undisputable leader of the church. Nevertheless, in the early Christian community, there was no hierarchical distinction between leaders and the rest of the people. Service was the sole principle of leadership as well as the single criterion of greatness.⁸⁹

The charge of Christ in Matt 28:18-20 and in Acts 1:8 and the subsequent gifts of the Holy Spirit were not confined to the twelve apostles (Acts 1:15), the ordained ministry (Matt 10:1-4), but were given to all the members of the infant church (1 Pet 4:10). Thus, upon the church of Christ, clergy and laity alike, the duty to witness is equally laid and the power to witness is equally bestowed.⁹⁰ Every believer, man and woman, by the ordination of baptism was understood as being called to serve because “every true disciple is born into the kingdom of God as a missionary. He who drinks of

⁸⁸*The Anchor Bible Dictionary*, (1992), s.v. “Ministry in the Early Church.”

⁸⁹Ronald Y. K. Fung, “Function or Office? A Survey of the New Testament Evidence,” in *Evangelical Review of Theology*, ed. B. J. Nicholls (Exeter, UK: The Paternoster Press, 1984), 17.

⁹⁰Edwards, 21.

the living water becomes a fountain of life. The receiver becomes a giver.”⁹¹

Ministry Application

Personal Profile Applications

My personal profile (life journey, temperament, spiritual giftedness, leadership/interaction style, spirituality web, and task preference) and my theological understanding of church and ministry have had an impact on my work and will inevitably influence the implementation of my project. My life journey can give hope to those who are discouraged because of life experiences as it reveals that with God there is always a way out despite past setbacks and life’s flaws.

The previous tests I have taken as part of this project have helped me discover that I have an ESFJ personality. Some of the characteristics of this temperament type such as the ability to be a great nurturer of established institutions like the church, good in community building, teaching, coaching and supervision, and the desire to be of service and to minister to individual needs are qualities that will enhance the implementation of my project. Beside these positive temperament qualities, I need to watch my emotions and my tendency to be highly opinionated and outspoken so that these weaknesses will not become hindrances to my ministry.

My spiritual gifts of shepherding, administration, leadership, teaching, and exhortation are all important tools in motivating and mentoring believers regarding discipleship and community building.⁹²

⁹¹E. G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 195.

⁹²For a full description of these spiritual gifts, see Dick and Miller, 38-43.

Theological Understanding Applications

The New Testament perspectives of church and ministry are closely related. People minister out of the understanding and appreciation of their identity. To the New Testament believers, involvement in ministry was not the responsibility of a few but the privilege and duty of all, the function of the total church membership. Membership and giftedness served as ministerial credentials.

The effective implementation of the mission Christ has committed to his church calls for the total and equal mobilization of all God-given resources. Ministry needs to be redefined by who is served rather than by titles for the simple fact that it is “service to God and on behalf of God in the church and in the world.”⁹³ Because the decisive thing about being a disciple of Jesus is service, ministry should not be seen as an exceptional optional activity for the people of God but rather part of its very essence.

The twenty-first century church needs to seriously consider the following New Testament principles of church and ministry: (1) all Christians are called to ministry, not some; (2) ministry is a function, not a status; (3) ministry is something corporate and shared; (4) character, not intellect is the most important condition; (5) leaders should be selected from people of experience; and (6) a leader’s focus should be on enabling others for ministry.⁹⁴

Summary

Personal discovery through the exploration of my personal profile (life journey,

⁹³Stevens, 133.

⁹⁴Michael Green, *Freed to Serve* (London: Hodder and Stoughton, 1983), 10-14.

MBTI, spiritual gift inventory, leadership/interaction style, spirituality web, and task type preference) and my theological understanding of church and ministry have been the focus of this chapter. The importance of this is found in the fact that understanding my personal and theological background gives me the potential of better understanding myself and others who are different from me and also increases my effectiveness in ministry. This will significantly influence the implementation of my project.

Because ministry does not take place in a vacuum, the next chapter will explore the political, cultural, and religious settings of my ministry context in Burkina Faso.

CHAPTER 3

POLITICAL, CULTURAL, SOCIAL, AND RELIGIOUS ANALYSIS
OF MINISTRY CONTEXT IN BURKINA FASO

Introduction

Ministry always takes place in a particular context. In each context, religion, culture, and many other aspects of society play important roles in people's self-understanding and in their approach to what matters in life. This chapter will focus generally on the historical, political, cultural, social, and religious analysis of my ministry context in Burkina Faso, and specifically on my project context in the Ouaga-Center Adventist Church in Ouagadougou.

This contextual analysis is significant for my project because it will inform my ministry style and my strategic planning as it discovers not only the religious, cultural, and worldview realities prevalent in my context, but also ministry challenges and opportunities. If the presentation of the gospel is to have an impact in Burkina Faso, it needs to be culturally relevant and receiver-oriented thus minimizing rejection by and alienation of the people to whom it is presented. A strategic plan that takes into account a contextual analysis lessens misunderstandings and helps avoid several pitfalls.

This chapter will be built around the country context analysis and the project context analysis. The country context analysis will cover the geographical description, historical, political, social, and cultural aspects of Burkina Faso. The project context

analysis will focus on the location of the project, the history of the Ouaga-Center Adventist Church, and a critical description of the conditions on site. Because there is no written history of the Adventist Church in Burkina Faso, the project context analysis will rely heavily on oral history. Data will be collected from first generation Adventists.

Country Analysis

Geographic Description

Burkina Faso is a landlocked country in West Africa in the time zone GMT 0. It covers a land area of 274,200 square kilometers.¹ It is geographically located in the Sahel—the agricultural region between the Sahara Desert and the coastal rain forests. Most of the country lies on a savanna plateau.² It shares borders with six countries: Niger to the east, Mali to the north and west, and Benin, Togo, Ghana, and Côte d’Ivoire to the south. Each year hundreds of thousands of Burkinabe migrate to Côte d’Ivoire and Ghana, many for seasonal agricultural work, thus considerably reducing the local labor force. Political unrest in neighboring Mali, Niger, and Côte d’Ivoire has raised tensions in the country, especially when Côte d’Ivoire accused Burkina Faso of backing the rebels in the north, a claim denied by Ouagadougou which then accused its neighbor of mistreating Burkinabe living in Côte d’Ivoire.³

Annual average rainfall in Burkina Faso varies from about 100 centimeters in the

¹William A. McGeeveran, ed. *The World Almanac and Book of Facts 2005* (New York: World Almanac Books, 2005), 758.

²“Burkina Faso,” June 2008, <http://www.state.gov/r/pa/ei/bgn/2834.htm> (accessed 16 July 2008).

³“Burkina Faso,” 18 April 2008, http://news.bbc.co.uk/2/hi/africa/country_profiles/1032616.stm (accessed 16 July 2008).

History

The history of the country is important to strategic planning because it plays a role in shaping a people's way of life. The historical analysis of Burkina Faso will be divided into four periods: the early history; the coming of Islam and Christianity; the colonial era; and the period since independence.

Early History

Before the French established their control in the beginning of the 1890s over the country known today as Burkina Faso, the region consisted of many small states. By about A.D. 1100, the principal inhabitants were the Bobo, Lobi, and Gurunsi. Invaders from present-day Ghana conquered the central and eastern parts establishing the Mossi states of Ouagadougou, Yatenga, Tenkodogo, and Gourma. These states had strong armies which included cavalry units and were able to repel most attacks by the Mali and Songhai empires during the period from the fourteenth to the sixteenth century.⁵ Until the end of the nineteenth century, the history of Burkina Faso was thus dominated by the empire-building Mossi. The French arrived and claimed the area in 1896 and Mossi resistance ended with the capture of their capital Ouagadougou in 1901.⁶

Coming of Islam and Christianity

“West Africa made its first contacts with Islam in the 8th century. Since then

⁵“Burkina Faso,” n.d., <http://www.answers.com/topic/burkina-faso?cat=travel> (accessed 17 July 2008).

⁶“Burkina Faso,” June 2008, <http://www.state.gov/r/pa/ei/bgn/2834.htm> (accessed 16 July 2008).

Muslims in West Africa have been involved in building an Islamic community modeled on that established in Arabia between 610 and 632 A.D. by the Prophet Muhammad.⁷ Through Egypt, it spread to North and West Africa through armed conquest and commercial activities. During the ninth century, Berber and Tuareg who had already become converts to Islam began to carry Islam into West Africa by means of trans-Saharan trade routes connecting the Senegal and Niger River areas to North Africa.⁸ These Muslim merchants also served as Muslim missionaries, scholars and religious specialists, political and moral guides, judges, doctors, and diviners.⁹ Through their trade contacts with North Africa, the West African merchants were introduced to Islam and became the first West African converts to that religion. It was also in this way that Burkina Faso made its first contacts with Islam. Political leaders of West African states that benefited from this trade also converted to Islam. Since that time Islam has continued to grow in West Africa, producing large brotherhoods, important centers of Islamic learning, and becoming integrated into the laws, cultures, and political economy of various regions.¹⁰ When Muslim teachers arrived in Africa, they established Quranic schools known as *kuttab* or *madrassah*.¹¹ These schools co-existed and in some places even replaced

⁷Peter B. Clarke, *West Africa and Islam: A Study of Religious Development from the 8th to the 20th Century* (London: Edward Arnold, 1982), 1.

⁸"The Advent of Islam in West Africa," n.d., <http://baoba.harvard.edu/narratives/islam/WestTrade> (accessed 21 July 2008).

⁹Clarke, 28.

¹⁰"Exploring Africa," n.d., <http://exploringafrica.matrix.msu.edu/students/curriculum/m17/activity3.php> (accessed 27 July 2008).

¹¹S. A. S. Galadanci, "Islamic Education in Africa: Past influence and Contemporary Challenges," in *Islam in Africa: Proceedings of the Islam in Africa Conference*, ed. Nura Alkali, Adamu Adamu, Awwal Yadudu, Rashid Motem, and Haruna Salihi (Ibadan, Nigeria: Spectrum Books, 1993), 7:100.

traditional educational centers. Cities such as Timbuktu and Gao in Mali and Kano in Northern Nigeria became international centers of Islamic learning. Students who attended such schools gradually assimilated Islamic culture and in turn actively participated in spreading it in their various places of origin.¹² Some argue that the most rapid spread of Islam in Africa took place in the twentieth century when European colonialism was at its peak. When Africans sought alternate worldviews to that of European political occupation, Islam readily provided them with one. In this way various anti-colonial movements in Africa helped facilitate the islamization process.¹³ Fortunately for Islam, most of the flourishing empires had Muslim leaders.¹⁴

Christianity in West Africa has a shorter history than Islam. It did not come to that region of Africa until the era of European exploration and colonialism.¹⁵ When Christianity arrived in West Africa, Islam had already acquired a very strong foothold so Christian evangelization made slow progress. The fears that expatriate missionaries would be expelled after independence were realized only in Guinea Conakry although the granting of visas to new missionaries was restricted in some other countries.¹⁶ It is believed that the early confrontation between Islam and Christianity right from the beginning of Islam in the 7th century and especially during the Crusades—when Europe waged war for lands and peoples with the support of the church in the West—has led and

¹²“Islam in Africa Part 2,” n.d., <http://afgen.com/islam4> (accessed 21 July 2008).

¹³“Islam in Africa Part 1,” n.d., <http://afgen.com/islam3> (accessed 21 July 2008).

¹⁴R. Hickey, “Christianity and Islam in Dialogue,” *AFER* 29, no. 2 (April 1987): 117.

¹⁵Roman Catholics were the first in 1900 to carry the gospel to Burkina Faso. Strangely, they did not start with Ouagadougou but established themselves in Koupéla where “the church 1900” still stands.

¹⁶Hickey, 118.

continues to lead to difficult and sometimes torturous relationships between Christians and Muslims in some West African countries.¹⁷

Colonial Era

“Near the end of the 19th-century scramble for African territory among European powers, France gained control over the region. In 1895 the French peacefully negotiated a protectorate over Yatenga; in 1896 they forcefully occupied Ouagadougou; and in 1897 they annexed Gourma and the lands of the Bobo, Lobi, and Gurunsi peoples.”¹⁸ The region was thus administered by the French as part of the Upper Senegal-Niger colony until 1919 when the colony of Upper Volta was created. For economic reasons and administrative convenience, the colony was divided among its French West African neighbors in 1932. In 1947, Upper Volta was reestablished as an overseas territory of the French Union and in 1958 it became a self-governing republic within the French Community.¹⁹

Independence to the Present

On August 5, 1960, full independence was granted Upper Volta by France. France’s colonial policy in Upper Volta, as in all its other colonies, involved the promotion of the assimilation of the colonized into French culture through a systematic

¹⁷L. Vander Werff, “Our Muslim Neighbors: The Contribution of Samuel M. Zwemer to Christian Mission,” *Missiology* 10, no. 2 (April 1982): 186.

¹⁸“Burkina Faso,” n.d., <http://www.answers.com/topic/burkina-faso?cat=travel> (accessed 17 July 2008).

¹⁹D. M. McFarland, “Burkina Faso,” *The Encyclopedia Americana* (2005), 4:796.

attempt at the denial and negation of their indigenous cultures.²⁰ Through this legacy of assimilation, France still has a direct say in the internal political and economic affairs of these countries in spite of the fact that they became independent in the early 1960s. France still maintains a strong military presence in Côte d'Ivoire and Senegal and has defense/security co-operation pacts with practically all its former colonies.²¹ It thus appears that after the formal era of independence, a new form of colonialism was created in the Francophone countries in West Africa. Although these countries now have indigenous leadership, nevertheless, their leaders are still under the influence of their former colonial power.

On August 4, 1984, three important events took place in the history of the country: (1) the country's name was changed from Upper Volta to Burkina Faso, meaning the "land of upright men"²² or the "land of the incorruptible men,"²³ (2) the national anthem was changed, and (3) the flag colors were also changed. The country owed its former name of Upper Volta and the colors of its flag (black, white, and red) to three rivers which cross it: Mouhoun (formerly called the Black Volta), Nakambé (the White Volta) and Nazinon (the Red Volta).²⁴ The old flag (black, white, and red) was replaced

²⁰A. Olukoshi, *West Africa's Political Economy in the Next Millennium: Retrospect and Prospect* (Dakar, Senegal: CODESRIA, 2001), 3.

²¹*Ibid.*, 22.

²²Otto Johnson, ed., *The 1990 Information Please Almanac* (New York: Houghton Mifflin Company, 1990), 164.

²³Roberto Bissio, ed., *The World Guide: An Alternative Reference to the Countries of Our Planet 2001/2002* (Oxford, UK: New Internationalist Publications, 2001), 141.

²⁴"Burkina Faso," *Wikipedia*, http://en.wikipedia.org/wiki/Burkina_Faso#Politics (accessed 20 July 2008).

by a new one with the pan-African colors: red, green, and gold (with red standing for revolution and all the sacrifices of the Burkinabe people, green for hope and abundance, and gold for mineral wealth).²⁵ To some extent, these events reflected both a break with the country's colonial past and its unity with other African ex-colonies. The country was twice involved in a boarder dispute with Mali in 1974 and 1985 over land containing mineral reserves. This dispute has now been settled by the International Court of Justice in The Hague.

Analysis of Burkina Faso's Political Context

“One important fact about the political development of Burkina Faso since 1960 is that, until the revolution of August 4, 1983, it was the trade unions that made and unmade the various political regimes.”²⁶

Since independence in 1960, the political life in Burkina Faso has been dominated by a small educated elite, military officers, and labor unions. But the inability to meet the demands of all these groups contributed to increasing political instability.²⁷ The first government lasted until 1966 when it was overthrown by the military after trade-union protests. From independence on August 5, 1960 to October 15, 1987, Burkina Faso witnessed five coups d'état.²⁸ Finally on June 11, 1991, a constitution was voted and the country was introduced into a democratic era. In drafting the constitution, help was

²⁵Jon Kraus, “Burkina Faso,” n.d., http://www.discoverfrance.net/Colonies/Burkina_Faso.shtml (accessed 20 July 2008).

²⁶Magloire Somé and Cecily Bennett, “Christian Base Communities in Burkina Faso: Between Church and Politics,” *Journal of Religion in Africa* 31, no. 3 (August 2001): 276.

²⁷Kraus.

²⁸Burkina Faso,” June 2008, <http://www.state.gov/r/pa/ei/bgn/2834.htm> (accessed 16 July 2008).

sought from all the social forces including religious bodies. This constitution established a semi-presidential government with one legislative body of 111 members. The president of the republic is elected for a term of seven years with the power to dissolve the parliament.²⁹ A prime minister, who is head of the government, is appointed by the president. Both the president and his prime minister are in charge of appointing the council of ministers. The constitution was amended in 2000 reducing the presidential term from seven to five years.³⁰ The president is elected by universal adult suffrage and if no candidate wins an absolute majority in the first round, a second round is held between the two candidates with the most votes. The run-off must be held two weeks after the first round, and is won by a simple majority. Elections are overseen by the Independent National Electoral Commission which announces provisional results, after which any candidate has two weeks to dispute the outcome. After these two weeks, the final results are declared by the Constitutional Court headed by a presidential appointee. The legislature and the judiciary bodies are nominally independent but remain susceptible to executive influence. The country held multiparty municipal elections in 1995, 2000, and 2006, as well as legislative elections in 1997, 2002, and 2007. Although these elections were said to be largely free and fair, some believe that the ruling party's dominance meant that the playing field was not entirely even.³¹ Blaise Compaoré, the present president has been in power since October 15, 1987 through a coup d'état.

²⁹“Burkina Faso,” *Wikipedia*.

³⁰*Ibid*.

³¹“Burkina Faso,” June 2008, <http://www.state.gov/r/pa/ei/bgn/2834.htm> (accessed 16 July 2008).

Politically, Burkina Faso is divided into thirteen regions headed by governors. These regions are further subdivided into forty-five provinces under the supervision of high commissioners. The governors and the high commissioners are all presidential appointees.

Analysis of Burkina Faso's Social Context

According to the 2006 census, Burkina Faso has a population of about 14 million inhabitants.³² With an average of thirty-six inhabitants per square kilometer, the population density is one of the highest in West Africa.³³ The inhabitants are known as Burkinabe. More than 90 percent of the population lives in rural areas.³⁴ The population is mostly concentrated in the south and center of the country, sometimes exceeding forty-eight inhabitants per square kilometer.³⁵

The age distribution of the population is as follows:³⁶ 0-14 years: 46.7% (male 3,356,737; female 3,327,058); 15-64 years: 50.9% (male 3,635,152; female 3,650,303); 65 years and over: 2.5% (male 141,554; female 215,399). With nearly half of the population under 15 years of age, the country is young and full of potential for explosive growth.

³²Ministère de l'Economie et des Finances, *Burkina Faso: Recensement Général de la Population et de l'Habitation de 2006* (Ouagadougou, Burkina Faso: Institut National de la Statistique et de la Démographie, Juillet 2008), 51.

³³*Africana: The Encyclopedia of the African and African American Experience*, 1999 ed., s.v. "Burkina Faso."

³⁴*The New Encyclopedia Britannica*, 2005 ed., s.v. "Burkina Faso."

³⁵"Burkina Faso," June 2008, <http://www.state.gov/r/pa/ei/bgn/2834.htm> (accessed 16 July 2008).

³⁶*The World Factbook*, "Burkina Faso," 19 July 2007. <http://www.cia.gov/library/publications/the-world-factbook/geos/uv.html> (accessed 20 July 2007).

The birth and death rates are respectively 45.28 births/1,000 population and 15.31 deaths/1,000 population thus resulting in a growth rate of about three percent. The average life expectancy at birth is estimated at 47.68 years for men and 50.8 years for women.³⁷ Table 1 shows a representation of some demographic statistics of Burkina Faso compared with world statistics. Figures for Burkina Faso are on first rows while world figures are represented on second rows.

Table 1. Burkina Faso Versus World Statistics

	Burkina Faso	Burkina Faso Versus World
Life Expectancy:	Total population: 49.21 years	■■■■■■■■■■[49.21]
	Male: 47.68 years	■■■■■■■■■■[64.77]
		■■■■■■■■■■[47.68, m]
		■■■■■■■■■■[63.16, m]
	Female: 50.8 years	■■■■■■■■■■[50.8, f]
		■■■■■■■■■■[66.47, f]
Fertility:	6.41 children born/woman	■■■■[6.41]
		■■■■[2.59]
Births:	45.28 births/1,000 population (2007 est.)	■■■■■■■■■■[45.28]
		■■■■■■■■■■[20.05]
Deaths:	15.31 deaths/1,000 population (2007 est.)	■■■■■■■■■■[15.31]
		■■■■■■■■■■[8.67]
Infants:	Total: 89.79 deaths/1,000 live births	■■■■■■■■■■[89.79]
		■■■■■■■■■■[48.87]
	Male: 97.55 deaths/1,000 live births	■■■■■■■■■■[97.55, m]
		■■■■■■■■■■[50.98, m]
	Female: 81.8 deaths/1,000 live births (2007 est.)	■■■■■■■■■■[81.8, f]
		■■■■■■■■■■[46.65, f]

Source: http://www.intute.ac.uk/sciences/worldguide/html/841_people.html (accessed 25 July 2008).

³⁷Ibid.

People Groups

The term “people group” refers to “a significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, or combination of these.”³⁸

The population of Burkina Faso is characterized by great linguistic and ethnic diversity.³⁹ Besides French, which is the official language spoken by only ten percent of the population, there are over 77 distinct ethno-linguistic people groups⁴⁰ divided into two principal ethnic groups: the majority⁴¹ Voltaïc and the Mande. Each of these principal ethnic groups is further subdivided into subgroups. The linguistic grouping includes the following: the Mossi (48% of the population), the Fulani (8% of the population), the Gourma (7% of the population), the Mande (7% of the population), the Bobo (7% of the population), the Bisa-Samo (6% of the population), the Senoufo (6% of the population), the Gurunsi (6% of the population) and the Lobi-Dagari (4% of the population).⁴² Despite this great diversity, Burkina Faso remains an ethnically integrated state.⁴³

³⁸John D. Robb, *Focus! The Power of People Group Thinking: A Practical Manual for Planning Effective Strategies to Reach the Unreached* (Monrovia, CA: MARC, 1989), 8.

³⁹Kraus.

⁴⁰Patrick Johnstone, Jason Mandryk, and Robyn Johnson, *Operation World: 21st Century Edition* (Cumbria, UK: Paternoster Life Style, 2001), 131.

⁴¹Mark W. Delancey, “Burkina Faso,” *The World Book Encyclopedia* (2005), 2:705-707.

⁴²*The Hutchinson Encyclopedia*, 2002 ed., s.v. “Burkina Faso.”

⁴³The ethnic distribution is shown on the ethnic groups map in appendix A.

The Mossi are unique in Burkina Faso for their centralized and hierarchical political system. The highest position in Mossi society is that of the *Mogho Naaba* (Emperor), who is given executive power. The *Mogho Naaba's* role is to rule the entire Mossi population and to protect the kingdom. He lives in Ouagadougou. Though the political dynamic of the country has changed, the *Mogho Naaba* is still recognized by his people and has substantial authority. Second to the *Mogho Naaba* are the nobles, or *Nakomse*. They constitute the ruling class and are all from the family of the *Mogho Naaba*, whether brothers, sisters, cousins, or other relatives. In fact, all dignitaries come from the *Mogho Naaba's* extended family. They are often assigned territories in the kingdom and rule in the name of the *Mogho Naaba* and preside over a political hierarchy of local officials who are responsible for levying taxes.⁴⁴ This makes political status an ascribed status. The *Mogho Naaba* needs the support of his *Nyon-nyonse* subjects to fully exercise his power. They are in charge of overseeing religious and spiritual affairs.⁴⁵ Outside of the ruling class and the *Nyon-nyonse*, are the craftsmen and common people.⁴⁶ They constitute the larger part of the population and are all subjects of the *Mogho Naaba*. They perform during ceremonies and other important events.

The Mossi culture shows high respect towards ancestors, land, family, and hierarchy.⁴⁷ Ancestors are believed to have reached a better world from which they can

⁴⁴*Art and Life in Africa*, "Mossi Information," 3 November 1998, <http://www.uiowa.edu/~africart/toc/people/Mossi.html> (accessed 16 July 2007).

⁴⁵*Encarta Online Encyclopedia* 2007, "Mossi," http://encarta.msn.com/encyclopedia_761569771_2/Burkina_Faso.html (accessed 16 July 2007).

⁴⁶Wikipedia Contributors, "Mossi," 18 June 2007, <http://en.wikipedia.org/wiki/Mossi> (accessed 15 July 2007).

⁴⁷*Ibid.*

influence life on earth. They can help or punish their descendants depending on their behavior. Ancestors are also the judges that have the power to allow a descendant to enter their realm. Because of these beliefs, Mossi swear by their ancestors or by the land and to do so is a call for immediate justice. Land is related to the ancestors, being a path by which one can access the ancestors. Land is considered to be much more than simple dust. It also carries a spiritual dimension. A Mossi's life depends on his land as this is essential for the family settlement. Family is an essential cultural element of the Mossi, who hold collectivism in high regard. Individualism is not valued in traditional Mossi culture. People's actions and behaviors are always taken to be characteristic of their family. Individuals must always seek an elder's counsel before doing anything. As a result, all are expected to act in the name of their family. Failure brings shame not only on the individual but on the entire family. Heritage is patrilineal, passed down from a father to his sons. However, when a man has no sons, a woman can inherit from her husband and even from her father.

Community Life

A sense of community and human living are highly cherished values of traditional African life. In Burkina Faso, communities are closely knit together by a web of relationships and other social structures that emphasize corporateness as against individualism. The community makes and produces the individual. The individual has no existence of his own apart from the community. The following saying best describes this social structure, "I am because we are; and since we are, therefore I am."⁴⁸ The culture

⁴⁸Zablon Nthamburi, "Making the Gospel Relevant Within the African Context and Culture," *African Ecclesial Review* 25, no. 3 (June 1983): 163.

knows no isolated individuals. Man is man because he belongs. He is part of a larger family, a clan or a tribe. The community is held together by religious values under the custody of the priests and the elders who speak for and represent the ancestors.⁴⁹ Change, especially in religious belief is sometimes unacceptable and can cause the individual to be ostracized from the family or community. Since cooperation in the community is a primary virtue, competition to the detriment of others is looked down upon. The level of poverty in these communities is perhaps one of the reasons for community solidarity. Individuals can hardly survive on their own without the input of the community. Eugene Hillman captures well this sense of communal life,

In societies that are held together by strong kin relationships, individuality is rarely, if ever asserted as an explicit value in itself. The person is not generally seen in isolation from the community. Rather, his personal individuality is affirmed and fulfilled only in relation to the good of others, and this is explicitly recognized as normative, to the extent that the individual is expected to follow the socially established patterns. In this sense, each man lives for others, and his personal development is always community-oriented.⁵⁰

When such a socio-cultural context is mixed with the influence of Islam which condones plural marriages, polygamy becomes a culturally determined, socially accepted and even legally recognized form of marriage.⁵¹ Maybe this is so because of the socio-economic functions, the dynamic principles of family survival, growth, security, continuity, and prestige that polygamy plays in sub-Saharan Africa. Because subsistence food production depends on the labor force that each family provides for itself, a large

⁴⁹Cyril C. Okorochoa, "Religious Conversion in Africa: Its Missiological Implications," *Mission Studies* 9, no. 2 (1992): 168.

⁵⁰Eugene Hillman, *Polygamy Reconsidered: African Plural Marriage and the Christian Churches* (New York: Orbis Books, 1975), 112.

⁵¹*Ibid.*, 11-2.

number of offspring is regarded as a matter of socio-economic urgency. In such a context, “the practice of polygamy may be seen as an efficient means of realizing socially approved goals and social ideals.”⁵²

Status and Leadership Roles

In Burkina Faso, status and leadership roles can be achieved or ascribed on the basis of social status, education, or birth right. Leadership in the government is very hierarchical. It can be achieved depending on one’s political affiliation. Government leadership accepts both men and women. This leadership style influences both business and industry.

In African Traditional Religions, community leadership is under the custody of the ancestors (the intermediaries between the divine and the human), the village chief, the chief of the land, the priests, and the elders. In some instances the chief of the land has more power than the village chief, because it is he who mediates between the dead and the living. Becoming a village chief is a matter of birthright. Because communities in Burkina Faso are almost always described from a masculine perspective, it is men who occupy the function of priests when sacrificing animals is involved. Women are often seen playing roles of healers and charlatans.

Leadership in Islam is a trust and is male dominated.⁵³ It is a process by which the leader seeks the voluntary participation of followers in an effort to reach certain objectives. According to Islam, the two primary roles of a leader are those of servant-

⁵²Ibid., 114.

⁵³Rafik Beekun and Jamal Badawi, *The Leadership Process in Islam*, 1999, <http://www.islamist.org/images/ldrpro.pdf> (accessed 7 July 2007).

leader and guardian-leader. As a servant the leader is to seek the welfare of his followers and guide them towards a better life. As a guardian he is concerned with protecting his community against tyranny and oppression. The guardian encourages God-consciousness and promotes justice. Whether as servant or as guardian, a Muslim leader may make use of various powers to be effective in the society. These powers may be legal powers that bring rewards or force people to do his will. There are also moral bases for leadership among Muslims. The Qur'an says, "We made them leaders guiding (men) by Our Command and We sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served Us (and Us only)" (Qur'an 21: 74). A leader is expected to be honest, competent, patient, and humble (Qur'an 12:47; 32:25).

Because many, if not all of the Protestant churches in Burkina Faso are congregational (independent) churches, leadership styles depend on the ministry philosophy and personality of the founders of the churches. To be in the inner circle of an influential pastor is perceived as a great privilege worth sacrificing for. Role and status can both be ascribed or achieved depending on one's social status, contribution to church life, and relationship with the pastor. This incorporates women to a large extent in leadership roles. The Roman Catholic Church is the largest Christian denomination in Burkina Faso. Its model of leadership is to a certain extent a carbon copy of the church leadership style of the Middle Ages. In the church they have two visible classes of people separated by education, ordination, status, and hierarchy. Clergy are generally seen as a higher rank compared to the laity. Laity are involved only in giving catechism training

where no formal religious official is readily available, but laity never preside over the mass.

Analysis of Burkina Faso's Religious Context

About 50 percent of the population in Burkina Faso consists of Muslims and about 34 percent follow traditional religions. The remaining 16 percent constitute the Christian population, who are mostly Roman Catholic.⁵⁴ African Traditional Religion continues to be the source of meaning, direction, and security for the lives of the majority of people. Syncretism and dual allegiance are common practices among both Christians and Muslims. It is therefore not surprising to see committed believers faithfully attending church or mosque for worship, but who feel compelled in times of crisis to go to a witchdoctor for healing, a diviner for guidance, or an exorcist for deliverance from spirit oppression.⁵⁵

Islam

Islam is the largest religion in Africa with about 45 percent of the population being Muslims, (more than 400 million).⁵⁶ In terms of formal Islam, Muslims in Burkina Faso in general are Sunnis, but in practice, they follow more of a folk Islam than orthodox Islam. Folk Islam is a mixture of indigenous animistic and superstitious

⁵⁴“Burkina Faso,” Encarta 2008 [CD-ROM].

⁵⁵Paul G. Hiebert, R. Daniel Shaw, and Tite Tiénou, *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices* (Grand Rapids, MI: Baker Books, 1999), 15.

⁵⁶Wikipedia Contributors, “Islam in Africa,” 2 July 2007, http://en.wikipedia.org/wiki/Islam_in_Africa#Islamic_population_in_Africa (accessed 13 July 2007).

elements combined with the beliefs and practices of orthodox Islam.⁵⁷ If official Islam tends to deal with universal issues underlying ideas of origin, destiny, and ultimate meaning in life, folk Islam by contrast tends to deal with the problems of immediate everyday life. The “questions of fear, sickness, loneliness, guilt, revenge, shame, powerlessness, longing, meaninglessness, disease, [and] crisis” claim its attention.⁵⁸ Very often, these beliefs are enshrined in mysticism.⁵⁹ Sufism as a form of mysticism is rapidly gaining ground. It aims at presenting to the seekers a universal ideal filled with spiritualism, love, and liberty. Sufis seek to free people from institutional shackles, hypocrisy, and rigid rules. For them, the emphasis is on honesty and purity of heart.⁶⁰ Their beliefs can be summarized as follows:⁶¹ (1) view of God—they see Allah as above all and totally in control of his creation, (2) emphasis on a personal relationship with God, (3) de-emphasis of the value of rituals, (4) emphasis on the awareness of the working of God’s grace in the lives of men and women, (5) emphasis on the goal to be with God one day, and (6) belief in the existence of intermediaries between God and humans.

African Traditional Religion (ATR)

African indigenous religion refers to cultural, religious, or spiritual manifestations

⁵⁷Paul G. Hiebert and E. H. M. Hiebert, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids, MI: Baker Books, 1995), 215.

⁵⁸Bill A. Musk, *The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims* (Kent, UK: MARC, 1989), 198-9, 202.

⁵⁹A. Rippin, *Muslims: Their Religious Beliefs and Practices* (London: Routledge, 1990), 117.

⁶⁰Phil Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization* (Grand Rapids, MI: Baker Books, 1980), 149.

⁶¹*Ibid.*, 151.

specific to the continent of Africa and Africans.⁶² It is a system “where religious beliefs focus on spirits that interpenetrate the physical material world.”⁶³ Its beliefs and practices are based upon the faith of the ancient indigenous people (ancestors). This is why it qualifies as traditional, in comparison to the other religions, e.g., Christianity and Islam, which are considered foreign since their doctrines and practices came from outside of Africa.⁶⁴ African Traditional Religion has no sacred writings but it is best observed and studied in practical life: rituals, ceremonies and festivals; shrines, sacred places and religious objects; art and symbols; music and dance; proverbs, riddles and wise sayings; names of people and places; myths and legends; beliefs and customs.

Virtue in ATR is often connected with the communal aspect of life. Examples include such social behaviors as respect for parents and elders, appropriately raising children, providing hospitality, and being honest, trustworthy, and courageous.⁶⁵ The reality of the presence of the invisible members, especially ancestors and spiritual beings in the community is duly acknowledged and honored. Neglect could spell disaster for human beings and the community. The invisible beings are represented by different kinds of symbols like carved objects, shrines, and sacred altars. From early childhood through adolescence to full adulthood, community members are expected to hold tenaciously to belief in the ancestors, to view them as powerful and benevolent members of the

⁶²Wikipedia Contributors, “African Traditional Religion,” 18 July 2007, http://en.wikipedia.org/wiki/African_traditional_religion (accessed 18 July 2007).

⁶³Gorden R. Doss, Lecture notes for MSSN731 Seminar in Cultural and Religious Analysis I, Babcock University, Nigeria, Andrews Extension Campus, Summer 2007.

⁶⁴Richard Nnyombi, “African Traditional Religion (ATR),” n.d., <http://afgen.com/atr.html> (accessed 15 July 2007).

⁶⁵Wikipedia Contributors, “African Traditional Religion.”

community, although not in a physical but rather mystical sense. Ancestors are held up as models to be copied in the effort to strictly adhere, preserve, and transmit the traditions and norms of the community. African Traditional Religionists are psychologically fully equipped and motivated to promote the delicate balance and equilibrium believed to exist in the universe through ensuring harmony in relationships with the invisible world and among members of the community.⁶⁶ Many are no longer ashamed of their religious heritage, as they had been in the past. They are proud of being its heirs and consider it their duty and right to pass it on to the next generation.

Six main things characterize an ATR worldview: it is a spiritual, anthropocentric, wholistic, particularistic, existentialistic, and antagonistic worldview.⁶⁷ It is a spiritual worldview because all the spiritual beings are believed to be constantly in action in the world of humans. It is anthropocentric because the actions of God and other spiritual beings are generally directed towards humans for their sustenance and well-being. Things and events that may seem to be life-threatening are often seen as arranged either by divine wisdom or through the benevolence of the ancestors for the good of human beings, sometimes as a warning and sometimes as punishments for human misconduct.⁶⁸ All the elements in the material world are perceived to be intimately related to one another and all of them are connected to God and to other spiritual beings. God is ultimately involved in what happens. Nothing that happens is accidental. Every event has a specific cause

⁶⁶Christopher I. Ejizu, "African Traditional Religions and the Promotion of Community-Living in Africa," n.d., <http://www.afrikaworld.net/afrel/community.htm> (accessed 15 July 2007).

⁶⁷Doss, Lecture notes.

⁶⁸Godfrey Igwebuiké Onah, "The Meaning of Peace in African Traditional Religion and Culture," n.d., <http://www.afrikaworld.net/afrel/goddionah.htm> (accessed 15 July 2007).

related to life forces in the human or spirit world.⁶⁹ It is a wholistic worldview because there is no separation between the religious (sacred) and the profane. “The sacred and the secular are merged in the total persona of the individual African. Life is not divided into compartments or divisions. Thus there are no special times for worship, for everyday and every hour is worship time.”⁷⁰ It is particularistic because time is event-oriented. It is an existentialistic worldview because its focus is on the here and now, i.e., on today’s problems and opportunities and on how to find power and knowledge to have success and avoid failure. It is antagonistic because it sees life as a constant struggle with other people, spirits, natural events, and impersonal forces.⁷¹

Christian Denominations

Sixteen percent of the population in Burkina Faso is Christian with nine percent Roman Catholics and seven percent Protestant.⁷² Among the denominations, Pentecostalism is gaining ground, even among Catholics. Pentecostalism seems to make an impact on the lives of Christians in Burkina Faso for two main reasons: (1) its emphasis on the “prosperity gospel” in a very poor economic context, and (2) its power encounter in a context dominated by a traditional worldview full of antagonizing spirits.

⁶⁹Ibid.

⁷⁰Peter E. Adotey Addo, “African Traditional Religion,” 4 June 2007, <http://www.authorsden.com/visit/viewarticle.asp?AuthorID=1217&id=3510>, in *Theology in the Context of Africa*, comp. Rudi Maier (Berrien Springs, MI: Dept. of World Mission, 2007), 16.

⁷¹Doss, Lecture notes.

⁷²“Burkina Faso: Facts and Figures,” Encarta 2008.

Inter-religious Relationships

September 11, 2001 ushered in a new stage in Muslim-Christian relations worldwide. Since then, Islam has had a greater impact all over the world and has become a subject which seems to occupy people from all walks of life. The recent caricatures of Mohammad (the Prophet of Islam) in European newspapers and the views of Pope Benedict XVI on Islam have to some extent damaged relationships between Christians and Muslims in Burkina Faso. Even if these two groups do not live in open hostility as is the case in some West African countries, they have become more suspicious of one another.

There are no formal inter-denomination relationships between Catholics and Protestants in Burkina Faso. Among the Protestant churches dialogue takes place in the context of an inter-church organization called FEME⁷³ (Federation of Evangelical Churches and Missions). This organization serves as a link between the government and the Protestant churches. Despite many attempts, the Adventist Church has not succeeded in becoming part of this organization.

Analysis of Burkina Faso's Cultural Context

Paul Hiebert defines culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do.”⁷⁴ It is “the way

⁷³FEME stands in French for Fédération des Eglises et Missions Evangéliques.

⁷⁴Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Books, 2006), 30.

of life developed by people as they cope with survival.”⁷⁵ Culture is therefore “a model that provides the people in a society with a description and explanation of reality.”⁷⁶

Worldview Characteristics

Worldview refers to “the culturally structured assumptions, values, and commitments/allegiances underlying a people’s perception of reality and their responses to those perceptions. Worldview is not separate from culture. It is included in culture as the structuring of the deepest-level presuppositions on the basis of which people live their lives.”⁷⁷ Worldview can therefore be viewed as the underlying usually unconscious ideas/concepts about the structure of reality.⁷⁸ It tells a society how to journey through life.

The culture in Burkina Faso is greatly influenced by the ATR because of the influence it has on the believers of various religious groups. Converts to Islam and Christianity, except some expatriates, are from an ATR background and are still guided by some aspects of their former religion in times of crisis. This is so because those who leave ATR to join Christianity or Islam take with them their worldview and culture, both of which are heavily influenced by the traditional beliefs. Very often Burkinabe converts either to Christianity or Islam bring with them ATR values. Therefore their religious practices are often colored by the culture in which they grew up.

⁷⁵Addo, 15.

⁷⁶Doss, Lecture notes.

⁷⁷Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis Books, 2006), 52.

⁷⁸Jon Dybdahl, lecture notes for GSEM706 Spiritual and Theological Foundations for Ministry, Babcock University, Nigeria, Andrews University Extension Campus, Summer 2007.

With such a worldview, prayer is sometime perceived as magical in the sense that people use it as an attempt to force a response from God. Some think that if the right words and concepts are learned and used in prayer and rituals, God and the spirits can be controlled.⁷⁹ However this worldview is being gradually challenged by modernity and by Western education of many of the traditional opinion leaders.

Cross-cultural Perspectives

Burkina Faso is a culturally integrated secular state. In its history no conflict has ever risen between its ethno-linguistic groups. There is in Burkina Faso what is called in French “*parenté à plaisanterie*” which is a kind of inter-tribal joke. This carries an authoritative connotation to prevent fights between tribes as well as settling misunderstandings between members of these tribes. Tribal intermarriage is very common. However, within the two principal ethnic groups (the Voltaic and the Mande) there exists a caste system comprising of “*griots*” (village criers), the blacksmiths, and the Fulani (herders). These groups may intermarry but never marry outside their caste system. Outsiders who marry someone from these groups are not only ostracized from their communities, but their funerals are performed while they are still alive.⁸⁰ Beside that, it is possible to see a Muslim man marry a non-Muslim woman, but a non-Muslim man can marry a Muslim woman only if he agrees to convert to Islam.

⁷⁹Ibid.

⁸⁰This happened to someone I know personally.

Analysis of the Adventist Church in Burkina Faso

A French missionary, Henri Kempf, brought the Adventist message to Burkina Faso in 1971. Upon arrival, he secured official government recognition for the denomination to work in the country. The following year he bought a one-acre piece of land in the center of the capital city of Ouagadougou where an open-air evangelistic center was established.⁸¹ Unfortunately most of this land has been sold to the Baptists and the Catholics. Nine different missionaries succeeded each other as mission president from 1971 to 2008. Table 2 shows their country of origin and the length of their stay in chronological order.

Socio-economically, Seventh-day Adventists are not different from other people in the society. Most churches and members are in the rural areas. The largest congregation is that of the Ouaga-Center Adventist Church with 168 members. However some members occupy high positions in governmental corporations as well as in United Nations agencies. The belief that Christians should not be involved in politics has prevented some Adventists from accepting ministerial positions in the government.

The Adventist Church in Burkina Faso is involved in three main areas of activities. Through the Adventist Development and Relief Agency (ADRA) the church carries out developmental work. Because the country's economy relies heavily on agriculture, ADRA runs an agricultural center where it trains students in agricultural techniques. Through this center several churches were established across the country as the result of students taking the Adventist message back to their communities at the end

⁸¹*SDA Encyclopedia*, 1976 ed., s.v. "Upper Volta."

of their training. The Church is becoming more and more respected because of ADRA's excellent work in development. In June 2000, the President of Burkina Faso awarded the country's Order of Merit for rural development to ADRA for its "participation in the improvement of the agricultural and rural development of the nation and its people."⁸² Through this award, the Adventist Church is being given credit because of ADRA's work as a development agency.

Table 2. Burkina Faso Mission Presidents

Name	Country of Origin	Length of Stay
Henri Kempf	France	1971-1978
Roland Joachim	Haiti/United States of America	1978-1981
Daniel Grisier	France	1981-1983
Claude Lombard	Mauritius	1983-1987
Arlene Sunstead	United States of America	1988-1990
Gilberto Carlos Araujo	Brazil	1992-2000
Richard Parent	Canada	2000-2002
Sylvain Ballais	France	2003-2004
José Luis Santa Cruz	Bolivia	2005 to date

Source: Julien Thiombiano, Sahel Union Mission General Secretary, e-mail to author, July 18, 2008.

The Burkina Faso Mission also runs eight primary schools. Six of these primary schools are free of charge to their students. The third sphere of activity is health. ADRA

⁸²Adventist News Network, "President of Burkina Faso Awards Order of Merit to Church Aid Agency," 6 June 2000, <http://news.adventist.org/data/2000/05/0960327255/index.html.en> (accessed 20 July 2007).

operates a very renowned dental clinic in Ouagadougou. Five Day Stop Smoking Plans are conducted regularly and are well appreciated by the authorities.

The church growth rate is very low. Table 3 gives statistics from 2000 to 2006.

Table 3. Burkina Faso Mission: Growth Statistics

Year	Adventist Membership	Members added	Growth Percentage	Number of Pastors	Number of Members per Pastor
2000	1398			5	279
2001	1702	304	21.75	5	341
2002	2061	359	21.09	5	412
2003	2382	321	15.57	4	595
2004	2812	430	18.05	5	562
2005	2981	169	6.00	5	596
2006	3193	212	7.00	5	638

Source: Mission Secretary's Statistical Records.

Profile of the Ouaga-Center Adventist Church

Since the purpose of this project is to increase the number of members involved in ministry to enhance spiritual and numerical growth, it is necessary to do a contextual analysis of the pilot church in which the project is to be implemented. What follows is a brief profile of the Ouaga-Center Adventist Church.

Location

The Ouaga-Center Adventist Church is located in the compound of the Adventist Mission headquarters in Ouagadougou on 466 Mogho Naaba Street between the German Embassy and the Lycée Saint Exupéry (the French high school). The dominant ethnic group of Ouagadougou is Mossi. Being the capital of Burkina Faso, Ouagadougou is also populated with several nationalities especially from its six neighboring countries. The

United States of America and most European countries have their embassies in the city. According to the 2006 statistics (the most recent), Ouagadougou had a total of 1,475,223 inhabitants, out of which 50.5 percent are men and 49.5 percent are women.⁸³ Table 4 shows the nationals of other countries living in Burkina Faso. This ethnic diversity is also reflected in the church fellowship as shown on table 5.

Table 4. Other Nationals Living in Burkina Faso

Benin	Côte d'Ivoire	Ghana	Mali	Niger	Togo	Other ECOWAS	Other Africans	Other Continents
5,851	2,345	2,579	18,526	5,690	8,710	9,560	4,151	2,609

Source: Ministère de l'Economie et des Finances, 51.

Table 5. Various Nationalities Worshiping in Ouaga-Center Adventist Church

Country	Number of Members	Percentage
Burkina Faso	89	53.00
Bénin	35	20.83
Ghana	17	10.12
Togo	13	7.74
Brazil	3	1.80
Nigeria	3	1.80
Cote d'Ivoire	2	1.20
France	2	1.20
Rwanda	2	1.20
Cameroun	1	0.60
Tanzania	1	0.60

⁸³Ministère de l'Economie et des Finances, 8.

Ouagadougou is economically and infrastructurally more developed than all the other cities in Burkina Faso. The city hosts most of the important governmental corporations, industries, companies, non-governmental organizations, and United Nations agencies. The city is also the site of the University of Ouagadougou established in 1969, and several research institutes. The economical advantage that Ouagadougou has over the rest of the cities attracts many Burkinabe in search of a better life.

Contextual Analysis

The building hosting the Ouaga-Center Church is the evangelistic center that Henri Kempf established in 1972 with very minor changes. It is thus obvious that the building is very old and outdated compared to surrounding buildings and is in need of reconstruction. From its establishment in 1972 to July 2005, the Ouaga-Center Adventist Church has had the mission president as its church pastor. This means that the church remained several times without a pastor, and that the church throughout its existence has been under the influence of pastors from eight different cultures.⁸⁴ I have personally known four of the eight pastors, and worked under three. They often referred to how things are done in their countries, thus falling in the trap of ethnocentrism and transplantation instead of doing critical contextualization in ministry. Having church pastors from various countries was useful in that it gave a broad view of the worldwide Adventist Church; however, this has also brought a certain degree of bewilderment among the church members. Some identify with certain personal opinions expressed by these foreigners instead of identifying with the biblical perspective. Some of the church

⁸⁴See table 2. Burkina Faso Mission Presidents.

pastors followed a very traditional form of ministry by insisting that they be involved in every special ceremony such as child dedications, Holy Communion, and even church board meetings despite the presence of ordained elders. The constant change in ministry style caused many members to be unsure of what to follow. Some of the first generation members are still very proud of the way the first missionary cared for them, caring that included picking them from their various homes and bringing them to church every Saturday, his readiness to answer any call at any time of the day, and also his frequent visits. It is probably this type of pastoral ministry that led to the persisting and well established idea that pastoral care and ministry in general belong to the professional minister. I have heard some church members say when asked to carry out a responsibility, “I am not paid for that.” Nevertheless, church elders, church officers, and a few other members are very committed when it comes to being involved in church-related activities.

Tables 6 and 7 show the growth rate and the gender distribution respectively. Unfortunately, the membership register was not properly filled out prior to 2005.

Table 6. Ouaga-Center Adventist Church Growth Rate

Year	Baptisms	Total Membership	Growth
2005	11	136	
2006	8	147	5.90
2007	13	155	8.84
2008	7	168	4.52

Source: Ouaga-Center Adventist Church Membership Register: 2008 Statistics.

Table 7. Ouaga-Center Adventist Church Age and Gender Distribution

Membership	Males (M)	Females (F)	Age and Gender Distribution							
			0-11		12-35		36-65		65+	
			(M)	(F)	(M)	(F)	(M)	(F)	(M)	(F)
168	89	79	16	13	48	39	41	38	0	2

Source: Ouaga-Center Church Membership Register: 2008 statistics.

Table 8 shows the religious affiliation of the inhabitants of Ouagadougou and table 9 shows that of the Ouaga-Center members' former religious affiliations. This may be a key in interpreting their level of involvement in ministry.

Table 8. Religious Affiliation of People Living in Ouagadougou

Total Population	Men	Women	Religious Affiliation				
			Muslims	Roman Catholics	Protestants	Animists	Others
1,475,223	745,289	729,934	847,209	514,743	91,465	5,418	17,004

Source: Ministère de l'Economie et des Finances, 60-61.

Table 9. Ouaga-Center Church Members' Former Religious Affiliation

Members from a Muslim Background	Members from a Christian Background		Members from ATR Background
	Catholic	Protestant	
5	69	37	57

Prayer meetings are very poorly attended with the average weekly attendance (Wednesday and Friday evenings) of 27 out of the 168 members. This may be due to the fact that many church members live far away from the church and only attend services on Sabbath mornings. The church is located in the town center where houses are very expensive to rent. This is a real challenge to the Ouaga-Center Adventist Church members' spiritual growth because inconsistent attendance at worship services and other gatherings of believers is the first symptom of spiritual decline.⁸⁵

The Ouaga-Center Church's financial contribution to the mission's yearly budget is quite important as shown on table 10.

Table 10. Ouaga-Center Financial Contributions

Year	Total Tithes Received by the Mission in CFA	Tithes Received from Ouaga-Center	% of Mission's Tithes	Total Offerings Received by Mission	Offerings from Ouaga-Center	% of Mission's Offerings
2003	14,819,207	4,149,735	28	4,027,210	641,889	16
2004	15,510,229	4,375,232	28	3,214,214	1,189,211	37
2005	20,099,070	10,259,669	51	3,593,207	1,768,980	49
2006	18,781,901	9,533,267	51	3,833,770	1,594,000	42
2007	19,835,059	9,118,065	46	8,373,269	1,742,083	21
2008	20,350,456	9,232,070	45	5,202,145	2,336,901	45

Source: Mission and Church Treasurers' Reports.

Summary

This chapter has established the fact that if the presentation of the gospel is to be receiver-oriented, it needs to take into account the cultural, social, and religious factors that may enhance or hinder the church's ministry and mission. It has also revealed that

⁸⁵Warren, *The Purpose Driven Life*, 1.

although Islam is the dominant religion in Burkina Faso, it is the traditional worldview that mostly influences people's lives irrespective of religious affiliation.

The analysis of the cultural, social, and religious contexts in Burkina Faso has thus revealed potential challenges and opportunities for ministry. This calls for the development and implementation of the best strategies that will help train, motivate, and mobilize the laity to be engaged in ministry. This will be the focus of the next chapter.

CHAPTER 4

STRATEGY FOR MOTIVATING THE LAITY TO INCREASE THEIR INVOLVEMENT IN LOCAL CHURCH MINISTRIES

Introduction

The previous chapter dealt with the various aspects of the Burkina Faso context. This analysis of my country laid the foundation for planning my project strategy by highlighting the opportunities and challenges for doing ministry in such a context. This chapter is now concerned with developing a strategy for motivating the laity to increase their involvement for church growth in the Ouaga-Center Adventist Church in Burkina Faso.

The project will use the Logical Framework Matrix (LFM) or Logframe and the Gantt Chart to present its strategy and activities schedule. The Logframe is a tool for planning and managing development projects that helps summarize in a standard format what the project is going to achieve, what activities will be carried out to achieve its outputs and purpose, the resources required, the potential problems which could affect the success of the project, and how the process and ultimate success of the project will be measured and verified.¹ A Gantt Chart is a graphical representation of the duration of

¹Rudi Maier, “Logical Framework Approach,” lecture handout for MSSN741 Mission Strategy Development I, Babcock University, Andrews University Extension Campus, Summer 2007.

activities against the progression of time. It is a useful tool for planning and scheduling projects and in monitoring their progress.²

General Methodology: Logical Framework Analysis and Gantt Chart

Logical Framework Analysis

The Logical Framework Matrix (LFM) is an instrument for objective-oriented planning of projects. “Objective-oriented planning means that *the point of departure of the planning process is the problem analysis*, which leads to *the objectives* and finally makes possible to choose the relevant *activities*.”³ This tool is very useful in designing, planning, implementing, and monitoring a project. It is an effective technique for enabling planners to identify and analyze problems and to define the objectives and activities which should be undertaken to resolve these problems.⁴ It helps ensure the relevance, feasibility, and sustainability of project ideas.⁵ The LFM aims to present information about the key components of a project in a clear, concise, logical, and systematic way,⁶ thus clarifying and exposing the logic of how the project is expected to work.

The Logical Framework approach also clarifies the purpose of and the

²“Gantt Charts,” n.d., <http://www.ganttchart.com> (accessed 4 July 2008).

³Kari Örtengren, *The Logical Framework Approach*, Sida1489en (Stockholm: Swedish International Development Cooperation Agency, 2004), 3, 6.

⁴European Commission, *Project Cycle Management Training Courses Handbook*, version 1.1 (Hassocks, West Sussex, UK: ITAED Ltd., 2001), 13.

⁵Ibid., 15.

⁶BOND, *Logical Framework Analysis*, Guidance Notes no. 4 (London: BOND, 2003), 1.

justification for a project, defines the key elements of a project by identifying information requirements, facilitates communication between all parties involved, analyzes the project's setting at an early stage, and identifies how the success or failure of the project should be measured.⁷ This planning model provides a visual representation of the entire strategy which points out areas of strength and/or weakness thus allowing those benefiting from a project to run through many possible scenarios to find the best possible solution. The LFM also makes room for adjusting approaches or to change course as program plans are developed.⁸ However, it is worth noticing that the Logframe does not provide a magic solution to identifying or designing a good end result. While it "has proven to be a useful planning and management tool, it is not a comprehensive tool and does not guarantee project success."⁹ The LFM does not replace target-group analysis, time planning, and impact analysis. Rigidity in project management may also arise when objectives and external factors specified at the outset are over-emphasized.¹⁰

The Logical Framework consists of a matrix with four columns and four rows which summarize selected aspects of an activity design: what the activity will do and what it will produce, the activity's hierarchy of objectives and planned results, the key assumptions that are being made, and how the activity's achievements will be measured,

⁷NORAD, *The Logical Framework Approach (LFA): Handbook for Objective-oriented Planning*, Fourth Edition (Oslo: Norwegian Agency for Development Cooperation, 1999), 9.

⁸W. K. Kellogg Foundation, *Logic Model Development Guide* (Battle Creek, MI: W. K. Kellogg Foundation, 2004), 5.

⁹European Commission, 22.

¹⁰NORAD, 8.

monitored, and evaluated.¹¹ “The vertical logic identifies what the project intends to do, clarifies the causal relationships and specifies the important assumptions and uncertainties beyond the project manager’s control. The horizontal logic relates to the measurement of the effects of, and resources used by, the project through the specification of key indicators of measurement, and the means by which the measurement will be verified.”¹² Table 11 shows the summary content of a Logical Framework Matrix.

Objectives

The first column (Objectives) defines the project structure: the project goal, purpose, outputs, and activities.¹³ The project goal refers to the ultimate result to which the project is contributing. The project purpose is concerned with the change that occurs if the project outputs are achieved. The outputs are the results produced by undertaking a series of activities. The outputs are the results that can be guaranteed by the project as a consequence of its activities. The activities are the specific actions which are necessary to transform given inputs into planned outputs within a specified period of time.

Measurable Indicators

The second column (Measurable Indicators) deals with the indicators that will show whether or not objectives have been achieved at each level of the Logframe hierarchy. They provide the basis for designing an appropriate monitoring system.

¹¹AusGuideline, *Activity Design 3.3 The Logical Framework Approach* (Sydney: Commonwealth of Australia, 2005), 3.

¹²European Commission, 22-23.

¹³The definitions of the basic components of the logframe originate from the *Project Cycle Management Training Courses Handbook*, 23-31, 69-73 and from NORAD, 64, 66, 68, 70, 74.

Table 11. Elements in the Logical Framework Matrix

Objectives	Verifiable Indicators	Means of Verification	Important Assumptions
Goal: The higher-level objective towards which the project is expected to contribute	Measures (direct or indirect) to verify to what extent the goal is achieved (Means of verification should be specified)	Sources of information on the goal indicator(s)	The external factors (important events, conditions, or decisions) that are necessary for sustaining objectives in the long run
Purpose: The medium term result(s) that the activity aims to achieve in terms of benefit to target groups	Measures (direct or indirect) to verify to what extent the purpose is fulfilled (Means of verification should be specified)	Sources of information on the purpose indicator(s)	Important events, conditions, or decisions outside the control of the project management which must prevail for the development objective to be attained
Outputs: The tangible products or services that the activity will deliver in order to achieve project purpose	Measures (direct or indirect) to verify to what extent the outputs are produced	The sources of information on the outputs indicator(s)	Important events, conditions, or decisions outside the control of the project management necessary for the achievement of immediate objectives
Activities: Indicate each of the activities that must be undertaken by project in order to accomplish the outputs	Inputs: The materials, equipment, financial, and human resources needed to carry out the activities of the project		Important events, conditions, or decisions outside the control of the project management necessary for the production of the outputs

Sources: Programme on Disability and Healthcare Technology, *Constructing a Logical Framework*, 7 July 2004, <http://www.kar-dht.org/logframe.html> (accessed 3 July 2008); BOND, 2; and NORAD, 17.

“The emphasis of these measurable indicators is on value, not just the type of indicators of achievement. Any indicator used should be susceptible to measurement, or qualitative judgment, or both.”¹⁴ This column also contains the inputs which refer to all the necessary resources to be used in the project in terms of funds, personnel, materials, and services to produce the intended outputs.¹⁵

Means of Verification

The third column (Means of Verification) refers to the means by which the indicators will be recorded and made available to the project management or those evaluating the project performance. They set out how and from what sources of information each of the indicators in the second column will be quantified and assessed.¹⁶

Assumptions

The fourth column (Important Assumptions) describes situations, events, conditions, or decisions which are necessary for project success, but which are largely or completely beyond the control of the project management. These external factors need to exist to permit progress to the next level in the Logframe.¹⁷

Gantt Chart

A Gantt Chart is a horizontal bar chart developed as a production control tool.

¹⁴Programme on Disability and Healthcare Technology, “Constructing a Logical Framework,” 7 July 2004, <http://www.kar-dht.org/logframe.html> (accessed 3 July 2008).

¹⁵NORAD, 72.

¹⁶Programme on Disability and Healthcare Technology.

¹⁷NORAD, 74.

The Gantt Chart is frequently used in project management to provide a graphical illustration of a schedule that helps to plan, coordinate, and track specific tasks in a project.¹⁸ The chart illustrates the activities that must be done to complete the project, the time frame they must be completed in, and the team members who are assigned to each task. As the project progresses, bars are shaded to show which of the activities have been completed.¹⁹ A Gantt Chart is a useful tool in scheduling and monitoring activities within a project as well as communicating its plans and status.

A Gantt Chart is constructed with a horizontal axis representing the total time span of the project, broken down into increments (for example, days, weeks, or months) and a vertical axis representing the tasks that make up the project. . . . Horizontal bars of varying lengths represent the sequences, timing, and time span for each task. The bar spans may overlap. . . . As the project progresses, secondary bars, arrowheads, or darkened bars may be added to indicate completed tasks, or the portions of tasks that have been completed. A vertical line is used to represent the report date.²⁰

The process of constructing a Gantt Chart forces the project management to think clearly about what must be done to accomplish the goal. Keeping the chart updated as the project proceeds helps manage the project and head off schedule problems.²¹

Table 12 shows an example of an activity schedule. It shows the activities to be carried out, their duration, and the people assigned to each activity.

¹⁸“Gantt Chart,” 02 July 2008, http://searchsoftwarequality.techtarget.com/sDefinition/0,,sid92_gci331397,00.html (accessed 4 July 2008).

¹⁹“Project Planning and Implementing Tools: Gantt Chart,” n.d., <http://www.asq.org/learn-about-quality/project-planning-tools/overview/gantt-chart.html> (accessed 4 July 2008).

²⁰“Gantt Chart,” 02 July 2008, http://searchsoftwarequality.techtarget.com/sDefinition/0,,sid92_gci331397,00.html (accessed 4 July 2004).

²¹Nancy R. Tague, *The Quality Toolbox*, 2nd ed. (Milwaukee, WI: Quality Press, 2004), 271-74.

Table 12. Example of an Activity Schedule

Activities	Month 1	Month 2	Month 3	Month 4	Month 5	etc.	PA	TA	etc.
Result: 1. Quality of secondary healthcare service improved									
*Activity: 1.1 Design, implement training	1	2	3						
<i>1.1.1 Conduct staff training needs</i>								L	
<i>1.1.2 Design training modules</i>								L	
<i>1.1.3 Conduct training</i>								L	
*Activity: 1.2 Improve drug procedures		4	5	6					
<i>1.2.1 Conduct management audit</i>							L	S	
<i>1.2.2 Design, test new procedures</i>							L		
<i>1.2.3 Implement new procedures</i>							L		
<p><u>Milestones</u></p> <ol style="list-style-type: none"> TNA completed by end month 1 Patient care training modules completed by end month 3 All clinical staff trained in improved patient care by end month 5 Audit report completed by end month 2 New procedures finalized by end month 4 <p>Key</p> <ol style="list-style-type: none"> PA = Planning Adviser TA = Training Adviser L = Lead role S = Support role 									
<p>*Step 1: List main activities from Logframe</p> <p><i>Step 2: Break activities down into manageable tasks</i></p> <p><i>Step 3: Clarify sequence & dependencies</i></p> <p>Step 4: Estimate start-up, duration & completion of tasks</p> <p>>Step 5: Summarize scheduling of main activities</p> <p>→ Step 6: Define milestones</p> <p>Step 7: Define expertise required ←</p> <p>Step 8: Allocate tasks among team ←</p>									

Source: European Commission, *Project Cycle Management Training Courses Handbook*. Version 1.1. (Hassocks, West Sussex, UK: ITAED Ltd., 2001), 40.

Description of Mission Strategy

Application of the Logical Framework Analysis

The literature reviewed in the process of writing this project has brought to light the existence of several resources available on how to mobilize and involve the laity in ministry. However this section aims to design a specific contextual strategy to meet the needs of the Ouaga-Center Adventist Church members in Burkina Faso in order to motivate them for increased involvement. This section will develop a linkage with the previous chapter for strategy development.

Although there are many training areas focused on the laity involvement in ministry, I have selected four important areas that are crucial for the development of a strategy to motivate the laity in the Ouaga-Center Adventist Church for their involvement in ministry. With this vision in mind, I have developed a Logical Framework Matrix presented in table 13 with various activities that will be undertaken in order to reach my project's purpose and goals. The following pages will discuss in detail the different components of the Logical Framework Matrix.

Overall Goal

Beside the immediate purpose of the project, there is the overall goal referring to the ultimate result to which it is contributing. The efforts put forth in motivating the laity in the Ouaga-Center Church to increase their involvement in ministry will directly or indirectly encourage other Adventist church members in Burkina Faso to be more concerned about church growth by becoming more concerned about discipleship. This will result in substantial church growth. To some extent, this strategy may also be applicable in other churches.

Table 13. Application of Logical Framework Matrix

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
GOAL: Ouaga-Center becomes a model of a disciple making church for other Adventists churches in Burkina Faso	Five other Adventist churches adopt Ouaga-Center Adventist Church's disciple making model by the 4 th quarter 2010 and the Burkina Faso Mission annual membership increased by 15%	Local churches and Mission records and statistic showing a substantial increase in membership	Mission Administration is supportive of the project
PURPOSE: Number of Ouaga-Center members involved in ministry increased	By the 4 th quarter 2009: 50% of members trained on church growth strategies and 30% of members committed to discipleship	Training is done and members are actively involved in activities	Members willing to be involved in local church ministries
OUTPUTS: 1. Seminars on the priesthood of all believers developed and conducted 2. Members' spiritual giftedness assessed 3. Small group leaders recruited, trained and equipped 4. Holistic small groups functioning in Ouaga-Center Adventist Church 5. Monitoring and evaluation of project activities	1. Five seminars on priesthood of all believers conducted by the 4 th quarter 2007 2. Members assigned to ministry in harmony with their giftedness by the 2 nd quarter 2008 3. Fifteen small group leaders trained and equipped by the 4 th quarter 2008. 4. Twenty-four small group Bible study lessons developed by 3 rd quarter 2009 5. 30% of members participating in small groups by 4 th quarter 2009	1. Seminars materials on file. 2. Seminars evaluation report 3. Interviews among members 4. Small group leadership training records 5. Small group resource file 6. Small group attendance records	1. Members willing to take part in seminars 2. Members willing to assess their spiritual gifts 3. Selected members accept to be trained 4. Members accept to be involved in small groups

Table 13—*Continued.*

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
ACTIVITIES: 1. Develop & conduct seminars 1.1 Church as the people of God 1.2 Church as the body of Christ 1.3 Church as a family 1.4 Ministry in the New Testament 1.5 Emergence of clergy/laity distinction 2. Assess members' spiritual giftedness 2.1 Seminar on spiritual gifts 2.2 Assess spiritual giftedness 2.3 Form gift-based ministries 3. Develop small group ministry resources 3.1 Develop a method of sharing the vision about small groups. 3.2 Develop small group Bible study guidelines 3.3 Identify potential small group leaders by conducting seminars on small group ministries 3.4 Recruit, train, and equip small group leaders 4. Organize Ouaga-Center Adventist Church into small groups 4.1 Form small groups 4.2 Hold small group leaders' meetings 5 Final evaluation of project	INPUTS: 1. Support group 2. Teaching materials 3. Budget		1. The Mission's plans do not hinder Ouaga-Center Adventist Church's activities 2. Church elders and Personal Ministries Director willing to be involved in activities

Purpose

The purpose of this project is to increase the number of Adventist church members involved in ministry to foster church growth in the Ouaga-Center Adventist Church in Burkina Faso. This purpose will be achieved when church members are trained and motivated to become involved. Such training will involve identifying the various spiritual gifts of church members and the formation of appropriate teams to be engaged in effective ministries. The result of such work will create more healthy Adventists and a growing church.

Outputs

This project depends on five main activities for its achievement as listed in the Logical Framework Matrix: the conducting of seminars, assessing church members' spiritual giftedness, developing small group ministry resources, organizing the Ouaga-Center Adventist Church into small groups, and monitoring and evaluating project activities.

Through the planned activities this project seeks to achieve five major results: seminars on the priesthood of all believers developed and conducted, church members' spiritual giftedness assessed, small group leaders recruited, trained, and equipped, holistic small groups functioning in the Ouaga-Center Adventist Church, and project activities monitored and evaluated.

Seminars on the Priesthood of All Believers Developed and Conducted

Scripture does not support the view that the clergy should minister while the laity

merely warm the pews and wait to be fed. Both clergy and laity make up the church.²²

The charge of Christ in Matt 28:18-20 and in Acts 1:8 and the subsequent gifts of the Holy Spirit were not confined to the twelve apostles, the ordained ministry only, but were given to all the members of the church for ministry. Thus, upon the church of Christ (clergy and laity alike) the duty to witness is equally laid and the power to witness is equally bestowed.²³

The first major contribution that will help accomplish the purpose of this project is to conduct seminars for members on the biblical concept of the priesthood of all believers. To achieve this, five different seminars will be conducted on the church as the people of God, the church as the body of Christ, and the church as a family, ministry in the New Testament, and the emergence of clergy/laity distinction. These seminars will draw contemporary implications for the Ouaga-Center Adventist Church and outline God's purpose for every believer.

Members' Spiritual Gifts Assessed

The second major contribution for the accomplishment of this project's purpose will be the assessment of church members' spiritual giftedness. This step is crucial for the implementation of my project because each member's potential develops "only as he or she finds a service opportunity that interests and motivates him or her to work in it, to grow, to receive new training in order to be more effective, to carry new

²²General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe*, 211.

²³Edwards, 21.

responsibilities.”²⁴ The members’ awareness of their spiritual gifts will contribute to the establishment of gift-based ministries in the church.

Small Group Leaders Recruited, Trained, and Equipped

The biblical theology of the church discussed in chapter two defines the church as being primarily a social community. Being a church therefore calls for Christians to be in reconciled relationship with God and with one another, to be in active fellowship, and to live in interdependence with others. In order to achieve such a communal reality, small groups cannot remain an optional part of a church that wants to be faithful to community building as described in Scripture. In fact, for a church to grow in all its aspects, it must see small groups become an integral part of the major focus around which its other activities revolve.²⁵ This is an imperative for the Ouaga-Center Adventist Church.

Well-trained small group leaders play an important role in the implementation of a small group ministry in the church. It takes a team of committed leaders for groups to flourish and truly impact people’s lives. The third major contribution of this project will be the recruitment, training, and equipping of small group leaders.

Holistic Small Groups Functioning in the Ouaga-Center Adventist Church

Christian A. Schwarz singles out small groups as the pillars of church health (i.e., both qualitative and quantitative growths) in these terms: “If we were to identify any *one*

²⁴Lindgren and Shawchuck, 33.

²⁵Bilezikian, 55.

principle (in growing churches) as the most important—even though our research shows that the interplay of all basic elements is important—then without a doubt it would be the multiplication of small groups.”²⁶ The last major contribution to the accomplishment of this project’s purpose is to have holistic small groups functioning in the Ouaga-Center Adventist Church to foster church growth through the development of intimate relationships between members and God, and between members themselves.

Monitoring and Evaluation of Project Activities

To work to its fullest potential, projects need to set out clear objectives. Then a monitoring and an evaluation system should be worked out to keep a check on all the planned activities. This will help the project management to know how things are going as well as giving early warning of possible problems and difficulties.²⁷ Monitoring and evaluation also will improve future planning and decision making by indicating where special attention is needed.

Effective monitoring is therefore needed to avoid pitfalls in the design and implementation of a project as it is very rare for any project to go exactly according to the initial plan. Monitoring consists of “the systematic and continuous collection, analysis, and use of information for management control and decision-making.”²⁸

²⁶Christian A. Schwarz, *Natural Church Development: A Practical Guide to a New Approach* (Moggerhanger, UK: British Church Growth Association, 1996), 33.

²⁷Jerry Adams, “Project Monitoring,” 05 December 2005, <http://tilz.tearfund.org/Publications/Footsteps+11-20/Footsteps+11/Project+Monitoring.htm> (accessed 15 July 2008).

²⁸Jon Wiles and Joseph Bondi, *Curriculum Development: A Guide to Practice* (Upper Saddle River, NJ: Merrill Prentice Hall, 2002), 55.

Evaluation is needed to ensure quality in developing and implementing project activities. Effective evaluation helps project management to see what differences have been made, and what further improvement may need to be implemented. It involves assessing the success of the project by looking back at what has been done. Its primary goals “are that stakeholders are engaged, active participants in the process and that the evaluation process and findings will be meaningful and useful to those ultimately responsible for improving and assessing the program.”²⁹ Learning from past mistakes helps adjust the project’s course in order to avoid repeating the same mistakes.

Measurable Indicators

The measurable indicators for the outputs will be five seminars on the priesthood of all believers conducted by the fourth quarter of the first year, members assigned to ministry in harmony with their giftedness by the fourth quarter of the first year, fifteen small group leaders recruited, trained, and equipped by the fourth quarter of the second year, twenty-four small group Bible study lessons developed by the first quarter of the second year, and thirty percent of members participating in small groups by the fourth quarter of the third year. Having fifty percent of the members trained on church growth strategies and thirty percent of the members effectively committed to discipleship by the fourth quarter of the third year will be the indication that this project’s purpose is fulfilled. The overall goal of this project will be achieved when five other Adventist churches in Burkina Faso adopt the Ouaga-Center Adventist Church’s disciple-making

²⁹W. K. Kellogg Foundation, *W. K. Kellogg Foundation Evaluation Handbook* (Battle Creek, MI: W. K. Kellogg Foundation, 1998), 59.

model and the overall Burkina Faso Mission annual membership is increased by fifteen percent by the fourth quarter of the fourth year.

Means of Verification

The means of verification for the outputs will be seminars developed and conducted. Verification can be done by consulting the seminar materials file, seminar evaluation report, small group leadership training records, small group resource file, small group attendance records, or by conducting interviews among the members. The project's purpose will be achieved when planned training is done and the church members are actively involved in church activities. This project's goal will be achieved when the local churches and the mission records and statistics show that there is a substantial increase in church membership.

Important Assumptions

Several assumptions need to be taken into consideration for this type of project to be successful. The support of the key stakeholders is important for the effective implementation of this project. Church members' willingness to actively take part in seminars, to assess their spiritual gifts, and to be involved in small groups will play a crucial role in the success of this project. It is also important that the mission's plans do not hinder the activities that need to be undertaken in the Ouaga-Center Adventist Church towards the accomplishment of this project. Another important assumption is that potential small group leaders who will be identified while conducting seminars on small group ministries will be willing to take part in small group leadership training seminars and complete the training curriculum.

The project's purpose will be reached when the Ouaga-Center Adventist Church members are willing to be involved in ministry. The project's overall goal will be accomplished if the Burkina Faso Mission administration is supportive of the project.

Implementation of Strategy

A strategy is “a careful plan, or more specifically, the art of devising or employing plans to reach a goal.”³⁰ A well-planned strategy serves several purposes. It provides a planner with direction towards the future and it enables participants to concentrate all the resources that are essential to complete the task. It enables the building of a new vision, and it helps in deciding what will not be done.³¹ However, “most experts on planning and strategic thinking have identified implementation as the greatest problem in the strategizing process. . . . Having a strategy in writing is one thing, turning it into action is quite another. Having developed a good organizational strategy, we must now take action; we must make it happen. . . . The strategy dies for lack of implementation.”³² Nevertheless, since strategic planning in ministry is concerned about what the envisioned future ought to look like according to God's revealed plans,³³ God “promises to direct the outworking of that strategy, and perhaps modify it as we go, just as he did with Paul in

³⁰Robb, 37.

³¹Ibid., 41-42.

³²Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Ministry and Church Leaders* (Grand Rapids, MI: Baker Books, 1999), 175.

³³Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids, MI: Eerdmans, 1990), 14.

his Macedonian vision experience.”³⁴ Doing strategic planning in ministry is an act of faith that demands an unbroken dependence on God for plans to succeed.³⁵

Activities and Resource Schedules (Gantt Chart)

The information concerning the implementation of the project is summarized in the Activities and Resource Schedule or Gantt Chart in table 14. This table is a graphical representation of the outputs and their related activities as shown in the Logical Framework Matrix. It also shows the time frame during which the planned activities must be completed, and the team members who are assigned to each task. Each major step of the process is described below.

Conduct Seminars on Priesthood of All Believers

Time will be taken to prepare and conduct seminars on the biblical concept of the priesthood of all believers to draw church members’ attention to the urgency and biblical basis for their involvement in ministry. Five different seminars will be conducted: (1) the church as the people of God; (2) the church as the body of Christ; (3) the church as a family; (4) ministry in the New Testament; and (5) the emergence of the distinction between clergy and the laity. The first three seminars will highlight what should be the church’s self-understanding. The fourth seminar is a direct consequence of the first three. The fifth seminar will outline the historical background of the distinction between clergy and laity as still seen in the church today. These five seminars will be conducted in a

³⁴Robb, 41.

³⁵Dayton and Fraser, 14.

Table 14. Gantt Chart for Year 1

Activities	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Seminars on priesthood												
Activity 1: Prepare and conduct seminars												
1.1 Prepare seminars												
1.2 Conduct seminars												
1.2.1 Church as people of God												
1.2.2 Church as body of Christ												
1.2.3 Church as family												
1.2.4 Ministry in the NT												
1.2.5 Clergy/laity distinction												
Output 2: Spiritual gifts assessed												
Activity 1: Prepare and conduct seminars												
2.1 Prepare seminars on gifts												
2.2 Conduct seminars on gifts												
2.2.1 Seminar on the Holy Spirit												
2.2.2 Seminar on spiritual gifts												
Activity 2: Assess members' spiritual gifts												
2.3 Prepare gifts assessment tools												
2.4 Conduct spiritual gifts inventory												
Activity 3: Form gift-based ministries												
Output 3: Develop small group resources												
Activity 1: Share small group ministry vision												
Activity 2: Develop Bible study lessons												
Activity 3: Recruit small group leaders												
Activity 4: Train and equip group leaders												
Output 4: Holistic small group meetings												
Activity 1: Form small groups												
Activity 2: Hold leadership meetings												
Output 5: Monitoring and evaluation												
Activity 1: Monitoring												
5.1 Quarterly information gathering												
5.2 Annual report summaries												
Activity 2: Evaluations												
5.3 Internal midterm evaluation												
5.4 External midterm evaluation												

Table 15. Gantt Chart for Years 1 and 2

Activities	Year 2				Year 3				Person Responsible			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1: Seminars priesthood												
Activity 1: Prepare and conduct seminars												
1.1 Prepare seminars												
1.2 Conduct seminars												
1.2.1 Church as people of God												
1.2.2 Church as body of Christ												
1.2.3 Church as family												
1.2.4 Ministry in the NT												
1.2.5 Clergy/laity distinction												
Output 2: Spiritual gifts assessed												
Activity 1: Prepare and conduct seminars												
2.1 Prepare seminars on gifts												
2.2 Conduct seminars on gifts												
2.2.1 Seminar on the Holy Spirit												
2.2.2 Seminar on spiritual gifts												
Activity 2: Assess members' spiritual gifts												
2.3 Prepare gifts assessment tools												
2.4 Conduct spiritual gifts inventory												
Activity 3: Form gift-based ministries												
Output 3: Develop small group resources												
Activity 1: Share small group ministry vision												
Activity 2: Develop Bible study lessons												
Activity 3: Identify & recruit group leaders												
Activity 4: Train, and equip fifteen leaders												
Output 4: Holistic small group meetings												
Activity 1: Form small groups												
Activity 2: Hold leadership meetings												
Output 5: Monitoring and evaluation												
Activity 1: Monitoring												
5.1 Quarterly information gathering												
5.2 Annual report summaries												
Activity 2: Evaluations												
5.3 Internal midterm evaluation												
5.4 External midterm evaluation												
Key: A = Researcher; B = Church Elders (three); C = Personal Ministries Director; D = External Evaluator												

sequential manner for maximum impact. Each seminar will take one month to complete except the seminar on the church as a family that will last for two months because of the importance the family plays in the socio-cultural context of Burkina Faso. In a summary these seminars will emphasize that every Christian is created for ministry (Eph 2:10); called into ministry (1 Pet 2:9, 10); gifted for ministry (Eph 4:7, 11, 12; 1 Pet 4:10); authorized for ministry (Matt 28:18-20); commanded to minister (Matt 20:26-28); and needed for ministry (1 Cor 12:27).

Seminar on the Church as the People of God

The seminar on the church as the people of God will look at the implications of 1 Pet 2:9 for the Ouaga-Center Adventist Church. This is a very important seminar in that this biblical image of the church implies a collective sense of community in which there is social and spiritual solidarity, a sense of belonging and also the essential missionary nature of God's people. This biblical image of "peoplehood" not only calls the church to be God's new society in the world, but also to be the agent of its proclamation³⁶ by revealing God through its corporate life.³⁷ It clearly combines the assertion of the identity of believers as God's elect and holy covenant people with their responsibility of proclaiming the wonderful acts of God to the world.

³⁶Driver, 127, 136.

³⁷Watson, 80.

Seminar on the Church as the Body of Christ

The church as the body of Christ is one of the most striking images picturing the church as a community. This second seminar will focus on Rom 12, 1 Cor 12, and Eph 4 to draw the implications that: (1) being a member of the Ouaga-Center Adventist Church means “being a vital organ of a living body, an indispensable, interconnected part of the Body of Christ”,³⁸ (2) no isolated member is the body of Christ on his/her own because each member needs others to express that it is together, not separated, that the church is the body of Christ; (3) Christ has a unique role for everyone to play in his body;³⁹ and (4) everyone in the body of Christ is of equal value irrespective of gifts,⁴⁰ and needs to live in interdependence with others.⁴¹

Seminar on the Church as a Family

The socio-cultural analysis of Burkina Faso revealed that communities are closely knit together by a web of relationships and other social structures that emphasize corporateness. It is this sense of belonging that gives meaning to each individual. Presenting the church as a family in a context where family is a valued cultural element should allow this concept to be readily embraced. This seminar will emphasize that: (1) “following Christ is not just a matter of believing; it also includes *belonging* and learning

³⁸Warren, 149.

³⁹Ibid., 152, 153.

⁴⁰Dick and Miller, 21.

⁴¹Van Gelder, 108.

to love the family of God,”⁴² (2) as a church “we are created for community, fashioned for fellowship, and formed for a family, and none of us can fulfill God’s purpose by ourselves. The Bible knows nothing of solitary saints or spiritual hermits isolated from other believers and deprived of fellowship.”⁴³ As members of the same family, each believer is to assume his/her family responsibilities by loving and ministering to other believers as brothers and sisters.

Seminar on Ministry in the New Testament

With the previous three seminars properly presented, the Ouaga-Center Adventist church members should by now be more ready to take an active part in ministry. This fourth seminar will present the New Testament’s perspective of ministry to further stress the biblical basis and the urgency for every member’s involvement in ministry.

Ministry in the New Testament finds its source and focus in Jesus Christ. The Master set the tone and the example for Christian ministry by calling his disciples to find greatness through servanthood. He pointed to the fact that he himself came not to receive service but to give it (Matt 20:28).⁴⁴ Modeled on the pattern and command of Jesus, ministry is not confined to any one class of believers; rather it is the privilege and duty of all despite the diversity of spiritual gifts in the church.⁴⁵ Ministry is not a status but is a

⁴²Warren, 62.

⁴³Ibid., 148.

⁴⁴*The Illustrated Bible Dictionary* (1980), s.v. “Ministry.”

⁴⁵Thomas, 66.

function—the function of service in bearing witness to the gospel⁴⁶ irrespective of one's secular profession or trade.⁴⁷ Differences in spiritual gifts only lead to functional differences not to a particular status.

Seminar on the Emergence of Clergy and Laity Distinction

The situation of every believer's active involvement in ministry in the New Testament as seen in chapter two unfortunately did not last. While one does not readily find an essential distinction between clergy and laity in the New Testament, we observe in the church today two classes of people (clergy and laity) separated by education, ordination, status, hierarchy, and other criteria. Ministry moved from spiritual giftedness to office. The fifth seminar of this training module will present the background of one of the most significant developments in the history of ministry in the church: the emergence of the distinction between clergy and laity. The aim of this seminar is to point out that the New Testament knows no spiritual aristocracy or nobility, nor does it recognize a special priesthood in distinction from the people, as mediating between God and the laity. Rather than being the activity of a spiritual aristocracy or the work of a professional class, ministry should be the lifestyle, responsibility, and privilege of every believer. While this is biblical, I will also strongly caution that a rejection of a spiritual aristocracy must not lead to spiritual anarchy in the church that fails to recognize the differing gifts Christ has given to the members of his body.

⁴⁶Martyn, 493-94.

⁴⁷Richardson, 301-302.

Members' Spiritual Gifts Assessment

The gifts of the Spirit provide abilities and ministries needed by the church to fulfill its functions. It is therefore important to assure members that God is calling them to his service because he has already equipped them. "People individually or collectively have unique gifts, skills, and contributions to bring to life."⁴⁸ The members' spiritual giftedness will be assessed after seminars on spiritual gifts are conducted. After spiritual gifts are assessed, I will lead the church in the formation of gift-based ministries.

Spiritual Gifts Seminars

Two seminars will be conducted to impart knowledge about the Holy Spirit and spiritual gifts, their purpose, and importance for the edification of the church. The seminars will highlight the spiritual gifts mentioned in Rom 12, 1 Cor 12, and Eph 4. Matt 25:14-30, Eph 4:7, 11, 12, and 1 Pet 4:10 will also be examined to stress the fact that each church member has received at least one spiritual gift for ministry.

Members' Spiritual Gifts Assessed

Members have to know their spiritual gifts before they can confidently use them. A major development in the life of the Ouaga-Center Adventist Church will be the workshops that help members to discover their spiritual gifts. After the seminars on spiritual gifts have been conducted, three consecutive Sabbath afternoons will be dedicated to church members' spiritual gifts assessment. The aim of this spiritual gifts

⁴⁸Diana Whitney and Amanda Trosten-Bloom, *The Power of Appreciative Inquiry: A Practical Guide to Positive Change* (San Francisco, CA: Berrett-Koehler Publishers, 2003), 2.

inventory is for participants to clearly identify their dominant spiritual gifts and then to suggest how they can use them in ministry. The church will be divided in three groups, with each group booked for a Sabbath afternoon for three hours. Before the first gifts assessment session, I will meet with the three church elders and the Personal Ministries Director to assess our own spiritual gifts, a way of preparing them to help coach other members in the process of their spiritual gifts discovery. The spiritual gifts inventory resources in *Equipped for Every Good Work: Building a Gifts-Based Church* by Dan Dick and Barbara Miller will be used to assess members' spiritual giftedness.

Members' spiritual giftedness will be compiled into a database that will guide the nominating committee. This database will also be used for setting up gifts-based ministries in the church.

Formation of Gifts-Based Ministries

The process of spiritual gifts discovery will not stop with naming and defining the members' gifts. Members of the Ouaga-Center Adventist Church will be more effective if they understand and then use their God-given gifts in ministry because it is only in using spiritual gifts in a congregation that their true value is employed. Placing members in their area of giftedness is vitally important for effective ministry in the local church. If they do not have a passion for the area in which they serve, they will see their responsibilities as burdensome rather than joyful.⁴⁹

⁴⁹Today's Children's Ministry, "Committed to Giftedness," 2005, <http://www.christianitytoday.com/childrensministry/features/giftedness.html> (accessed 10 July 2008).

Members will be assigned to four clusters of gift-based ministries according to their spiritual giftedness.⁵⁰ The first cluster will consist of *nurturing* gifts: Wisdom, Shepherding, Exhortation, Helping, Discernment, Faith, and Compassion. Their focus will be on building fellowship, visitation, small groups, and member care. The second cluster will consist of *outreaching* gifts: Apostleship, Evangelism, Miracles, Compassion, Servanthood, and Prophecy. This cluster will be concerned with equipping the church to reach out to other people. The third category will cluster around *witnessing* gifts: Knowledge, Faith, Prophecy, Teaching, Evangelism, Exhortation, and Healing. This cluster's emphasis will be on worship, Christian education, and church growth. The last cluster contains *organizing* gifts: Knowledge, Administration, Giving, Leadership, Helping, Teaching, and Wisdom. Because of the overlapping of gifts between clusters, some members will belong to more than one gift-based ministry.

Develop Small Group Ministry Resources and Activities

Develop a Method of Promoting Small Groups

The Adventist Church in Burkina Faso mainly relies on public evangelistic series as its method of outreach. Consequently, evangelism and conversion seem to be perceived only as short events in time rather than ongoing processes. These evangelistic series seek to convince people intellectually about doctrines but often their hearts are barely touched. The typical series is often argumentative in nature, so arguments are won using the Bible but people's hearts are often lost. Evangelistic series often do not provide qualitative time to listen to people's experiences and spiritual yearnings. Being the

⁵⁰Dick and Miller, 29.

Personal Ministries Director for the mission, I know the huge amount of money used for public evangelistic series. By experience I also realize that this evangelistic method results in little, compared to the funds and energy spent. Introducing small groups will be a new approach to ministry. This falls in line with the thought that “the formation of small companies as a basis of Christian effort is a plan that has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies to work not only for the church members but for unbelievers also.”⁵¹ Since “life in cell groups is about change: changing people, changing the church culture, and changing the structure,”⁵² a strategy for change needs to be developed.

According to change theorists, several steps are involved in moving an organization from the status quo to a desired state.⁵³ Following are eight steps⁵⁴ that I will consider in implementing a small group ministry as a means of involving the Ouaga-Center Adventist Church members in ministry.

Form an intercessory prayer group

Because the implementation of this project is a spiritual battle, I will request a

⁵¹Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1970), 115.

⁵²Scott M. Boren and Don Tillman, *Making Cell Groups Work: Navigating the Transformation to a Cell-Based Church* (Houston, TX: Cell Group Resources, 2002), 83.

⁵³For more details about change theories and the steps in implementing pastoral care through small groups see: Thomas G. Cummings and C. G. Worley, *Organization Development and Change*, 6th ed. (Cincinnati, OH: South-Western College Publishing, 1997); Murray Hiebert and Bruce Klatt, *The Encyclopedia of Leadership: A Practical Guide to Popular Leadership Theories and Techniques* (New York: McGraw-Hill, 2001); Mary K. Sellon, Daniel P. Smith, and Gail F. Grossman, *Redeveloping the Congregation: A How to for Lasting Change* (Herndon, VA: Alban Institute, 2002); Lyle E. Schaller, *The Change Agent: The Strategy of Innovative Leadership* (Nashville, TN: Abingdon Press, 1972); and John P. Kotter, *Leading Change* (Boston, MA: Harvard Business School Press, 1996).

⁵⁴Step two to eight are selected from the four change theories listed above.

group of members who already share the vision of small group ministry, or who have a burden for church growth to be intercessors for the vision to become a reality.

Create a vision

“Vision refers to a picture of the future with some implicit or explicit commentary on why people should strive to create that future.”⁵⁵ Creating a vision is important because: it clarifies the general direction, it inspires people⁵⁶ and motivates them to take action in the right direction,⁵⁷ it energizes commitment to change by providing a compelling rationale for why change is necessary and worth the effort, it provides the members of an organization with a common goal and challenge,⁵⁸ and it helps coordinate the action of different people in a fast and efficient way.⁵⁹

“The images we hold of the future are socially created and, once articulated, serve to guide individual and collective actions.”⁶⁰ In creating a vision for small groups in the Ouaga-Center Adventist Church, I will aim at describing the desired future state of the church. This vision will include the biblical basis for small groups and a valued direction for designing, implementing, and assessing a small group ministry. In seeking to energize commitment to change, I will create a slogan, a motto, or a metaphor that captures the essence of the change. An example of that could be: “*Créer un endroit où*

⁵⁵Kotter, 68.

⁵⁶Hiebert and Klatt, 142.

⁵⁷Kotter, 68.

⁵⁸Cummings and Worley, 157.

⁵⁹Kotter, 69.

⁶⁰Whitney and Trosten-Bloom, 2.

tout le monde a sa place et peut être édifié,” or “*Rendre possible l’édification de tous les membres.*”⁶¹ Such a slogan may help to rapidly stimulate a vivid set of images and evoke a unique way of being.⁶²

Develop a support group

“Because major change is so difficult to accomplish, a powerful force is required to sustain the process. . . . A strong guiding coalition is always needed—one with the right composition, level of trust, and shared objective. Building such a team is always an essential part of the early stages of any efforts to restructure, reengineer, or retool a set of strategies.”⁶³ Without the support of powerful individuals and groups, change is likely to be blocked and possibly sabotaged. This supporting group will consist of the church board members and key leaders in the church to avoid the change process being blocked. This will also be an agenda item for elders’ meetings. Establishing a sense of urgency is therefore crucial to gaining the needed cooperation.⁶⁴ The sense of urgency for small group ministry will first be communicated to these stakeholders to get them to buy-in and feel the urgency for change. Then this team will facilitate a process of assessing the church health⁶⁵ that will allow the church at large to discover the urgency on its own.

⁶¹This means “creating a place where everybody can belong and feel effectively cared for,” or “providing opportunities for nurture and growth of all members.”

⁶²Whitney and Trosten-Bloom, 61.

⁶³Kotter, 51-52.

⁶⁴Ibid., 36.

⁶⁵Christian A. Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (St. Charles, IL: ChurchSmart Resources, 1998), 42-123. The authors present eight factors that can be used to assess church health: Empowering leadership; Gift-oriented ministry; Passionate spirituality; Functional structures; Inspiring worship service; Holistic small groups; Need-oriented evangelism; and Loving relationships.

When urgency for change is discovered this way, it creates an internal motivation rather than one that is superimposed on church members.⁶⁶

Motivate change

Small group ministry is not practiced within the Adventist church in Burkina Faso. Therefore its implementation in pastoral care will certainly look like moving from the known to the unknown. To achieve this, it will be helpful to create discontent with the status quo.⁶⁷ Before people adopt a new idea, they must experience dissatisfaction with the status quo, know of a better way, and see how to take the first steps. The sum of these three things must “be greater than the anticipated loss or pain that will result from the change.”⁶⁸ Unless individuals are motivated and committed to change, unfreezing the status quo will be extremely difficult.

Because those that stop attending church complain of the lack of care, the amount of money invested in evangelistic outreaches versus the little result, and the high rate of backsliding due to ineffective follow up could be used as a means of creating discontent with the status quo.

Communicate the change vision and strategy

“Meaning is made in conversation, reality is created in communication, and knowledge is generated through social interaction. . . . All this suggests that words matter. They not only make a difference, they literally bring things to life. They create the

⁶⁶Boren and Tillman, 176.

⁶⁷Schaller, 84.

⁶⁸Boren and Tillman, 89.

world as we know it.”⁶⁹ Communication is basic to all human relationships. It helps unleash the real power of a vision so that those involved in an enterprise or activity have a common understanding of its goals and direction. The shared sense of a desirable future can help motivate and coordinate the actions that create transformation.⁷⁰ Several tools can be used: a series of sermons on the nature of the church (e.g., the church as a community, the church as the body of Christ, and the church as a family; members’ involvement in pastoral care in the New Testament) and workshops on small groups. Articles on small group ministry could also be written in the *Agape* (the mission’s newsletter); this will help share the vision with the entire church membership across the country. This communication will be strengthened by the leaders (support group) modelling the change they expect in others. In this case, the leaders will be encouraged to form a small group with other members. In communicating the change vision and strategy, five sets of communication tactics that increase the adoption rate of a new idea will be used.⁷¹

Upside, yes—downside, no. People will be more likely to adopt small groups if they are able to perceive the incredible upside of the strategy. The small group ministry will therefore be presented as a ministry that allows everyone to participate in ministry, connects people in relationships, and as an alternative cost effective approach to ministry.

Seemingly simple—small steps. Here the communication will focus on the “love one another” principles of small groups.

⁶⁹Whitney and Trosten-Bloom, 53, 56.

⁷⁰Kotter, 85.

⁷¹Boren and Tillman, 90-91.

Clear message—compatible fit. With a clear message this step will answer three basic questions about small groups, i.e., What will they look like? What is their purpose? How will people be involved?

Credible messenger—reliable performance. This step is about communicating the reliable performance of cell groups in other settings to help prove that they can work in the Ouaga-Center Adventist Church if correctly contextualized. Adventist publications such as *The Adventist Review* and *Ministry Magazine* will be used for this purpose.

Easy in—easy out. This step is to assure members that they will have the opportunity to get out of small groups if they do not like them.

Empower church members to remove barriers

Effectively completing steps 1 to 4 of this proposed change strategy does a great deal to empower people, but numerous obstacles can still stop members from creating needed change. The purpose of this step is to empower a broad base of members to take action by removing as many barriers as possible to the implementation of the change vision. This stage requires three basic tasks from leadership: trusting people, connecting people, and equipping people. The aim is to create a deep sense that there is a place for everyone in the new setting. Planning a leadership training course and providing members with literature on small group ministries are essential if the members are to be empowered.

Manage the transition

Unless the transition process is carefully managed, the organization will have difficulties functioning while it is moving from the current state to the future state. At this

stage the guiding coalition needs to use the credibility afforded by short-term wins to move the congregation to the additional changes needed.⁷²

The following can be a strategy for managing the transition: provide the church with an ongoing reminder of the importance of small group ministry through worship services and workshops, and provide regular training for small group leaders.

Freeze the change

Since change often tends to be short-lived because of the natural tendency to slip back to the status quo,⁷³ it is necessary to freeze or make permanent the change so far accomplished. This institutionalization of change will help assure that the results of successful change programs persist over time.⁷⁴ For the Ouaga-Center Adventist Church this means that every new member and those in the baptismal class will be part of a small group to be coached by other members. There also needs to be a constant monitoring and evaluation of the impact of the small group ministry in the church.

Develop Small Group Bible Study Lessons

To further remove barriers to members' involvement, simple Bible study lessons will be developed in the format of questions and answers for use in small groups. The aim of these Bible studies will be to help small group members to develop an intimate relationship with God and with one another. I will start with twenty-four sets of Bible

⁷²Kotter, 143.

⁷³Schaller, 86.

⁷⁴Cummings and Worley, 171.

lessons.⁷⁵ However, this series will not be an exhaustive one. Other Bible studies will be developed and presented as need arises.

Identify and Recruit Small Group Leaders

Increasing lay involvement in ministry in the Ouaga-Center Adventist Church can be achieved by developing “a comprehensive ongoing personnel plan for identifying, recruiting, training, and supporting lay persons as church leaders.”⁷⁶ The underlying concept for this leadership development is the New Testament portrayal of the church’s ministry as the responsibility of all believers.⁷⁷ Although trying to literally apply the New Testament model of ministry could be considered utopian in the twenty-first century, there is a great need to apply its principles today. Small group leaders will be identified by conducting seminars on small group ministries.

Train and Equip Small Group Leaders

It takes a team of committed small group leaders to impact the lives of those who attend small group meetings. The criteria for recruiting potential small group leaders are: credibility, availability, aptitude, and prayer life. I will also closely work with key leaders in the church to be part of this group so that “those left out cannot easily block progress.”⁷⁸ Training is the key to releasing the potential for ministry in the local church,

⁷⁵They will be adapted from the *SDA 28 Fundamental Beliefs*, *The Serendipity Bible for Groups*, www.IntentionalDiscipleship.net; www.serendipityhous.com, www.smallgroups.com; www.willowcreek.org; and www.navpress.com

⁷⁶Lindgren and Shawchuck, 26.

⁷⁷*Ibid.*, 98.

⁷⁸Boren and Tillman, 112.

for it empowers the trainees to be effective in the job they have accepted to do.⁷⁹ Because hierarchy is a fundamental cultural concept in my ministry context, small group leaders will be chosen among mature and responsible church members, preferably married men or women, who are endowed with the gift of leadership, teaching, or whose gifts fall within the nurturing gifts cluster. Holding training sessions for small group leaders will mainly focus on four objectives: help small group leaders establish a growing relationship with God, impart to them small group ministry skills, equip them with resources to lead small groups, and establish qualifications needed to be effective small group leaders.⁸⁰

Organize the Ouaga-Center Adventist Church into Small Groups

The fourth major activity in my strategy implementation will be to organize the Ouaga-Center Adventist Church into small groups.

Form Small Groups

By this time the vision has been shared, seminars conducted, and the necessary resources produced. No member will be forced to be part of any particular group. I will ask church members to form small groups by affinity or by geographical location, but

⁷⁹Lindgren and Shawchuck, 113.

⁸⁰The different training resources will be adapted from the following books: Joel Comiskey, *How to Lead a Great Cell Group Meeting* (Houston, TX: Cell Group Resources, 2001); Bill Donahue, *Leading Life-Changing Small Groups* (Grand Rapids, MI: Zondervan, 2002); Bill Donahue and Russ Robinson, *Building a Church of Small Groups* (Grand Rapids, MI: Zondervan, 2001); Dale Galloway and Kathy Mills, *The Small Group Book: The Practical Guide for Nurturing Christians and Building Churches* (Grand Rapids, MI: Fleming H. Revell, 1995); John C. Maxwell, *Equipping 101* (Nashville, TN: Thomas Nelson, 2003); Idem., *Leadership 101* (Nashville, TN: Thomas Nelson, 2002); Idem., *The 21 Qualities of a Leader* (Nashville, TN: Thomas Nelson, 1999).

family members will be encouraged, as much as possible, to be part of the same group.

“Free choice builds enthusiasm and commitment to the organization and fosters high performance. When people have free choice, organizations excel. When people are given opportunities to choose what they want to do, they can more freely respond to their intuitive calling and fulfill their full creative potential.”⁸¹

Although no two small groups will be exactly alike, each group will be encouraged to maintain the same characteristics: seeking God, developing relationships with one another, reaching out to other people, and developing new leaders.⁸² The following basic format will be used for leading a small group meeting: Welcome, Worship, Word, and Witness.⁸³

Welcome is the time reserved for getting better acquainted. It consists of welcoming everyone, introducing guests, breaking the ice by creating a relaxed atmosphere enabling everyone to say something about what has happened throughout the previous week. **Worship** is the time for acknowledging the presence of Jesus with singing, testimony, prayer, or a passage from the Scripture. **Word** is the time for Bible study. Small group lesson discussion guides will be used. Sometimes this period will take the form of a relational Bible study.⁸⁴ In the case of a relational Bible study, three questions will be asked: What is the text we have read saying? What is God saying to me

⁸¹Whitney and Trosten-Bloom, 75, 76.

⁸²Comiskey, 13.

⁸³Ibid., 30-41.

⁸⁴Relational Bible studies focus on the truth of who God is and how he relates with us rather than on doctrinal texts. They are more concerned about making Christianity real rather than with proving a point. This method of Bible study allows the group to stay together even when there is serious disagreement.

or to us through this text? What are we going to do about this? **Witness** is the time to pray and plan for growth: prayers for God's guidance in outreach, and prayers for group members with special needs. This can be done in small groups, or each person can pray for the one on his right, or by designating some people to pray. After the prayer sessions, planning will be done in connection with future events. At the end of every meeting the group leader will thank everyone for coming, and remind them of the next meeting.

Because a meal in an African setting is a powerful symbol of friendship, acceptance, love, and unity, each group will be encouraged to plan and have a meal together at least once a quarter to promote, establish, and deepen personal relationships.⁸⁵

Hold Small Group Leaders' Meetings

Small group leaders' meetings will be planned and held on a monthly basis (last Sunday of every month). The aim of these meetings will be to reinforce leadership skills by giving tools and principles that will enable these leaders to become more effective in their efforts to nurture others, to receive reports on existing small groups, to monitor the progress of small groups, and for small group leaders to pray for one another and for the success of their ministry.

Final Evaluation of Project

Importance

In planning a project "we will *never* do everything we set out to do, nor will we

⁸⁵Joseph Healey and Donald Sybertz, *Towards an African Narrative Theology* (Maryknoll, NY: Orbis Books, 1996), 256-57.

do it in just the way we planned.”⁸⁶ It is therefore important to evaluate the project throughout its implementation. “Evaluation can be defined as a periodic assessment of the relevance, efficiency, effectiveness, impact, economic and financial viability, and sustainability of a project in the context of its stated objectives.”⁸⁷ Its purpose is “to review the achievements of a project against planned expectations, and to use experience from the project to improve the design of future projects and programmes. Evaluation draws on routine reports produced during implementation and may include additional investigation by external monitors or by special constituted missions.”⁸⁸ Effective evaluation thus ensures that goals and objectives are met and whether the end product or project has significance.⁸⁹

Critical evaluation questions for this project will include, but are not limited to the following: Are the goals of the project achieved? Did the activities lead to the achievement of goals? What are the factors that help or hinder the accomplishment of goals?⁹⁰

Evaluation Criteria

The criteria for evaluation in this project involve the relevance in motivating the laity in the Ouaga-Center Adventist Church for increased involvement in ministry, logic

⁸⁶Dayton and Fraser, 321.

⁸⁷European Commission, 63.

⁸⁸Ibid.

⁸⁹Michael I. N. Dash, “The Evaluation Process and the Members Voice Project: Perspectives and Commentary,” *Journal of the Interdenominational Theological Center* 33, no. 1-2 (Fall-Spring 2005-2006): 135.

⁹⁰W. K. Kellogg Foundation, *Evaluation Handbook*, 51.

of seminars development, effectiveness of the implementation of the seminars, the impact of small groups on church life, and the sustainability of the project for continued motivation of more Adventist members' involvement in ministry to enhance substantial church growth in the Burkina Faso Mission.⁹¹

Scope of Work

The Logframe clearly outlines the scope of this project. This project's scope starts with seminars on the priesthood of all believers developed and conducted, church members' spiritual gifts assessed, fifteen small group leaders recruited, trained, and equipped, functioning holistic small groups in the Ouaga-Center Adventist Church, and monitoring and evaluation of project activities. The implementation of this project will motivate members for increased involvement in ministry. The measurable indicators for the effective implementation of the scope of this project are for five other Adventist churches in Burkina Faso to adopt Ouaga-Center Adventist Church's disciple-making model by the fourth quarter 2010 and the Burkina Faso Mission annual membership to increase by fifteen percent.

Stakeholders

All evaluations have several stakeholders. "A stakeholder is defined as any person or group who has an interest in the project being evaluated or in the results of the evaluation."⁹² Stakeholders in a project include community leaders, collaborating agencies, and others with an interest in the program effectiveness. There are four major

⁹¹European Commission, 63-64.

⁹²W. K. Kellogg, *Evaluation Handbook*, 48.

groups of stakeholders for this project: the Burkina Faso Mission with its concern for the churches' spiritual, numerical, and financial growth as it aspires to become a conference, the church officers, especially the church elders, who fully assume administrative and pastoral responsibilities while the project director is away for studies, the church members at large for their concern about the general well-being of the church, and all the pastors including the project director who will benefit from the paradigm shift in ministry in their various churches.

Evaluation Team and External Evaluator

“An evaluation procedure should be a natural part of the planning process. . . . Specific times should be set aside to evaluate performance and effectiveness. . . . It is of paramount importance that we evaluate performance, not persons.”⁹³ Evaluation needs to be a continuous process “undertaken as an independent examination of the background, objectives, results, activities and means deployed, with a view to drawing lessons that may guide future decision-making.”⁹⁴ It has several advantages among which are the following: it helps planners to set priorities,⁹⁵ and checks the coherence of the project planning process.⁹⁶

The evaluation team plays a significant role in implementing, monitoring, and evaluating the project. It helps keep the project on track and ensures that it is fulfilling its purpose. For the sake of credibility and a successful implementation of strategy, the task

⁹³Dayton and Fraser, 321.

⁹⁴European Commission, 69.

⁹⁵Dayton and Fraser, 324.

⁹⁶European Commission, 63.

of evaluating this project will not reside with the project director only. The evaluation team will be composed of the project director, the three church elders, the church's personal ministries director, a small group leader, the mission president, and the mission secretary. The first evaluation of this project will be a mid-term evaluation which will allow the project management to review progress and propose alterations to the project design during the remaining period of implementation. A final evaluation will be carried out at the completion of the project to provide the project management with information on the results of the project, i.e., the resources used, results, and progress towards objectives. The objective is to generate lessons about the project which can be used to improve future designs.⁹⁷

It is also important that the project be evaluated on its own merits by an external, impartial evaluator. The Sahel Union Personal Ministries Director, Pastor Zachary Kassoulé, will be invited to assess and evaluate the project. Pastor Kassoulé will be chosen as the external evaluator because he has conducted extensive research on small group ministries.

Monitoring and Reporting Progress

Monitoring and evaluating the project will help ensure that it is carried out in a timely manner and progress is maintained. All the project activities will be monitored and evaluated in order to determine their success and for improving future planning and decision making. It is reported that “churches that do not evaluate what they are doing

⁹⁷Ibid., 67.

and the people who are doing it will struggle to improve. What gets evaluated gets done, and usually gets done well.”⁹⁸

Adequate monitoring of this project’s activities is of primary importance to ensure that its overall goal is met and more specifically that the project actually achieves its main objectives as specified in the Logical Framework Matrix. This will consist of quarterly information gathering and annual report summaries through reports on activities and achievements. The project management will do this monitoring to assess the overall performance of the project activities to see what is being done and how well activities are being carried out. The tools for monitoring the project activities are shown in appendix G.

Linkage to the Logical Framework Matrix

“The steps involved in an evaluation exercise closely follow the hierarchical objective structure of the project design. By following this systematic approach all aspects of the project’s achievements are evaluated.”⁹⁹ The Logical Framework therefore serves as a measuring stick for the whole evaluation process. The planned activities in the Logical Framework can tell whether or not there will be any delays or considerable progress and what effect this will have on the outputs. The analysis of the results in the Logical Framework show how the activities were transformed into the desired outputs. The outputs of the project will be evaluated to determine whether they have been carried out according to plan. If it appears that the purpose of the project is not entirely realized,

⁹⁸Malphurs, *Advance Strategic Planning*, 54.

⁹⁹Ibid., 211.

then questions will be asked about the initial problem analysis, the project design, or the implementation process.¹⁰⁰

The evaluation team should evaluate whether or not the Ouaga-Center Church members' involvement in ministry has increased as a result of the different seminars set out to motivate them and whether this is contributing to the overall goal of the project. The project will be evaluated mid-term to review progress and propose alterations to project design during the remaining period of implementation. A final evaluation will take place at the completion of the project to provide the project management with information on the results and progress towards the purpose and the overall goal.¹⁰¹

Summary

This project's focus is on developing a strategy to motivate the laity in the Ouaga-Center Adventist Church for increased involvement in ministry to enhance both spiritual and numerical growth. It is intended to last for three years. A Logframe has been developed to show the logical relationship between the planned activities, the outputs, the purpose, and the goal of the project. A Gantt Chart has been included to provide a graphical representation of the activities that must be undertaken to complete the project, the time frame they must be completed in, and the team members that are assigned to each task.

During the first three quarters of the first year, five seminars on the biblical concept of the priesthood of all believers will be developed and conducted. The first three

¹⁰⁰W. K. Kellogg, *Evaluation Handbook*, 51.

¹⁰¹European Commission, 67.

seminars will deal with the biblical images of the church as the people of God, the body of Christ, and a family. The last two seminars will explore the New Testament perspective of ministry and the historical background for the emergence of the distinction between the clergy and the laity in the church. The aim of these seminars is to build the church's self-understanding in the Ouaga-Center Adventist Church. The last quarter of the first year will be set aside for the members' spiritual gifts assessment. To accomplish this, spiritual gifts assessment tools will be prepared and two seminars will be conducted on the Holy Spirit and spiritual gifts.

The following year will be concerned with developing small group ministry resources. This will include sharing the vision about small group ministry, developing twenty-four small group Bible study lessons, and identifying, recruiting, training, and equipping fifteen small group leaders.

The final year's focus will be on forming small groups in the Ouaga-Center Adventist Church, holding small group leadership meetings, and developing monitoring and evaluation tools to assess and measure the success of the project.

The purpose of all the project-related activities is to train and motivate the Ouaga-Center members to become actively involved in ministry. In the next chapter I will report on what the implementation of this project has so far accomplished. I will also describe the lessons learned from the project and make some recommendations regarding future strategic planning.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

The purpose of this project was to investigate the reasons for the lack of lay involvement in the Ouaga-Center Adventist Church in Burkina Faso and to develop a strategy to motivate them and increase their involvement in local church ministries, thus enhancing both spiritual and numerical growth. To achieve this, the previous chapter outlined the project strategy which depended on five main activities: (1) the conducting of five seminars on the biblical concept of the priesthood of all believers: the church as the people of God; the church as the body of Christ; the church as a family; New Testament perspective of ministry; and the emergence of the distinction between clergy and laity in the church; (2) accessing the church members' spiritual giftedness; (3) developing small group ministry resources; and (4) organizing the Ouaga-Center Adventist Church into small groups.

The task of this final chapter is to give a report on the project implementation, highlight the lessons learned in the process, suggest ways of replicating this project in other churches, draw general conclusions, and make recommendations.

Report on Project Implementation

Although the implementation of this project is still in process, the major activities

contributing to the achievement of its purpose have almost all been conducted. All the planned seminars have been held except the seminar on the emergence of the distinction between clergy and laity in the church (see appendices C-I).

Four seminars were conducted in a sequential manner to teach the biblical concept of the priesthood of all believers: the church as the people of God, the church as the body of Christ, the church as a family, and ministry in the New Testament.¹ An average of 45 church members attended these seminars (see appendix D for the summary report on seminars).

Ninety-seven church members participated in the seminar on spiritual gifts² on a Sabbath afternoon. The following Sabbath afternoon, 79 church members' spiritual giftedness was assessed; the data will be compiled by December 2009. As part of this seminar, participants were expected to respond to 200 questions (see appendix F).³ Although these church members are not yet formerly assigned to gift-based ministries in accordance with their spiritual giftedness, there is a notable improvement in their level of involvement in church activities. They are not as reluctant to accept responsibilities.

An eight-session training course on developing dynamic small groups in the church was presented in four sessions because of time limitation.⁴ An average of 69 church members participated in these training sessions (see appendix H for summary

¹For full outlines of seminars on priesthood of all believers see appendix C.

²See appendix E for full details of the seminar on spiritual gifts, the date it was conducted, and the number of participants.

³Appendix F gives the full details of spiritual gifts inventory statements, the spiritual gifts inventory score sheet, and the spiritual gifts definitions.

⁴Appendix G gives the outlines of the training sessions which are adapted from material on small groups that I received upon request from David Cox, a former British Union Personal Ministries Director.

report). While conducting these seminars, eight small group leaders were identified. After discussing with each of them and securing their consent, they were trained and equipped to teach the twenty-two small group Bible lessons I had developed.⁵ The twenty-two Bible study lessons are divided into three sets. The first two sets aim at helping small group members grow in relationship with God, others, and self as they grow in knowledge of Jesus and his teachings. The third set is to help couples strengthen their marital relationships. Each Bible study lesson ends by challenging group members to grow in participation in God's mission of revelation and reconciliation. Appendix J gives the full details of the themes and principles to consider while developing small group Bible study lessons.⁶ The small group leaders also studied two books on small groups and small group leadership written by Pastor Kassoulé Zakary. Seven small groups are currently meeting in both the church and some members' homes on a weekly basis. The leaders of these small groups meet on a monthly basis to give feedback, encourage each other, pray, and plan on how to continue sharing their vision.

I have not been able to do a written evaluation of the seminars conducted. What I did was to ask participants to objectively give their feedback at the end of each seminar. I have not received any objection about the content of the seminars. The only remark was that those that do not know how to read or write could not benefit as much as the others, especially in the assessment of spiritual gifts.

⁵See appendix I for full details of the Bible study lessons developed.

⁶General Conference of Seventh-day Adventists, "Growing Disciples," www.growingdisciples.com (accessed 19 June 2009).

Lessons Learned

The project purpose of having 50 percent of the church members trained on church growth strategies and 30 percent committed to discipleship has not been achieved. The reason for this may be that many members who attend the Sabbath morning worship do not come back to church in the afternoon when the seminars were conducted. There is also a time factor. At the start of this program, I was a departmental director and in charge of only the Ouaga-Center Adventist Church. But two years later, seven other churches were added to my supervision. Supervising this district alone took a lot of the time that should have been allotted to my project implementation.

However, with what has been accomplished, the following lessons have been learned:

1. This experience has personally taught me that “people don’t care how much you know, until they know how much you care.”⁷ In the Ouaga-Center Church, there are some members in desperate need. I hardly saw them attend church activities except Sabbath morning worship, until the church board asked the team in charge of welfare to assist this category of members with foodstuffs and other things they needed. It was then that I fully understood Ellen G. White when she emphatically states that “Christ’s method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”⁸ Church members should not

⁷John C. Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville, TN: Thomas Nelson, 1999), 103.

⁸Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 143.

be seen only in terms of spiritual needs. Christ ministered to people in all their needs. Although the eternal salvation of people is clearly our highest priority, we must bring them the whole gospel. Salvation, in the biblical sense, has to do with all dimensions of our lives.⁹ Therefore, pastors need to do better at identifying and addressing their members' felt needs before calling them to minister. It will also be good for them to understand that "nothing speaks to others more loudly or serves them better than generosity from a leader. True generosity is not an occasional event. It comes from the heart and permeates every aspect of a leader's life, touching his time, money, talents, and possessions."¹⁰

2. One of the causes for some members' uninvolvedness may be rooted in the failure on the part of some pastors to appreciate and value their church members' abilities to minister in the church. Such pastors need to realize that it is better to involve as many regular members as they can in ministry than have a perfect church run by a few multi-gifted people.¹¹

3. Some church members are driven by their longing for significance. Therefore, personal invitations need to be addressed to them in order to give them a sense that they really count for something and that their contributions will be highly valued. Robert McGee sees a sense of significance as a very basic need of every person. For him, "the feeling of significance is crucial to man's emotional, spiritual, and social stability, and is the driving element within the human spirit. Understanding this single need opens the

⁹Rudi Maier, "The Need for a More Comprehensive Perspective on Mission and Ministry," lecture handout for MSSN 741 Mission Strategy Development I, Babcock University, Nigeria, July 2006.

¹⁰Maxwell, *The 21 Indispensable Qualities of a Leader*, 61.

¹¹Warren, 301.

door to understanding our actions and attitudes.”¹²

4. The fear of embarrassment prevents some church members from active involvement. They think they are not good enough to serve, because they have wrongly believed that serving God is only for the highly educated. Some focus more on their personal limitations (be it physical, emotional, intellectual, or spiritual) forgetting to focus on God and what he can do through them in spite of their weaknesses. Appropriate tools for ministry should be made available to them through ongoing training and one-to-one coaching. They should also be encouraged by the fact that God does not expect the extraordinary from anyone. God is never limited by our limitations, and he will use us if we allow him to work through our weaknesses. What he expects from us is to do what we can with what he has given us, remembering that even the smallest service is noticed by him and will be rewarded (Matt 10:42).¹³

5. Some church members will remain uninvolved as a result of ignorance of their abilities. These members need special attention through encouragement and coaching. Participating in a spiritual gifts assessment will also help them become aware of the contributions they can make to the life of their church. It is therefore important to assure them that God wants their service because he has already equipped them. John C. Maxwell rightly sums up this point by emphasizing that the greatest good someone can do for others is not just to share their riches but to reveal to them their own.¹⁴

6. Some church members will not get involved if they do not know why, how,

¹²Robert McGee, *The Search for Significance* (Houston, TX: Rapha, 1990), 15.

¹³Warren, 300, 305, 316, 317.

¹⁴Maxwell, *The 21 Indispensable Qualities of a Leader*, 11.

and the personal benefits derived from being involved. It is therefore important for church members to be reminded that their call to salvation includes also their call to service, and that their service is the true manifestation of their deep gratitude for what God has done for them. Furthermore, it is our service to God that gives our lives great significance and value. While acting like a servant is not a popular concept in our self-serving culture with its me-first mentality, Jesus measures greatness in terms of service, not status.¹⁵

7. In the context of this project, the biblical image of the church as a family served as a powerful motivation tool for establishing small group fellowships. Such fellowships help both to enhance the discipleship needed to gradually transform church members' worldview dominated by the ATR, and to effectively compensate for the sense of loss when new converts are ostracized from their biological families because of change of religion or denomination. Being culturally relevant as one develops training resources makes all the difference.

8. Some church members refuse to be involved because of misunderstandings with other members. In this case, a serious work toward reconciliation needs to be undertaken. It also needs to be emphasized that one should not allow others and life circumstances to undermine their service to God (Rom 8:38-39).

9. Church members' former religious affiliations influence their level of involvement. Because worldviews are not easily abandoned, members need to be constantly reminded of their new identity in Christ, its privileges, and responsibilities (Eph 2:10).

¹⁵Warren, 297.

Maintaining the church premises as the only training center will not help impart to members the required knowledge to motivate and mobilize them for ministry. For maximum impact, church members' households should also become training centers. This will require a willingness on the part of church officers and especially the church elders to replicate in these households the training they themselves have already received. Consolidating seminars will also be adapted as Sabbath morning worship presentations in order to reach the maximum number of church members.

Replication of Project

The second largest Adventist church in Burkina Faso (Pissy Adventist Church, also located in Ouagadougou) is part of the seven churches that were added to my supervision two years after starting this project. The first wish of the elders I met there was to give to this church the new dynamism they saw in the Ouaga-Center Adventist Church. A month later, a council of elders from both churches started meeting.

In the first meeting, two recommendations were made. The first one was that the elders and their spouses meet once a month to pray and plan for church growth. These meetings have taken place. The second recommendation was that the first spiritual retreat for elders in the history of the Adventist church in Burkina Faso be held. Appropriate planning was made and a three-day spiritual retreat took place from February 20-21, 2009. During the retreat, we focused on the role of elders in the church, giving pastoral care to church members, church growth dynamics, and demon possession. The elders also shared their experiences regarding members' involvement. As a result, the elders of the Pissy Church requested that the seminars conducted in the Ouaga-Center Church be replicated in their church.

Although this retreat was not planned as a means of replicating my project in other churches, it is greatly contributing to it. The next step is to plan a spiritual retreat for all the elders in my district in the first quarter of 2010. If this works out, six other churches will adopt this disciple-making model, thus partially achieving the overall goal of the project. The success of this project will give me the right, as the mission's personal ministries director, to share this disciple-making model in every other church in Burkina Faso.

Conclusions and Recommendations

According to the Bible, every Christian is called to service (Eph 4:4-14; Phil 3:14; 1 Pet 2:9). To qualify believers for his service, God has made available to each one at least one spiritual gift (Rom 12; 1 Cor 12; Eph 4; 1 Pet 4:10). Believers fulfill their call to service anytime they use their God-given abilities to help others. Every member's contribution matters because there is no small service to God. "Likewise, there are no insignificant ministries in the church. Some are visible and some are behind the scenes, but all are valuable. Small or hidden ministries often make the biggest difference. . . . There is no correlation between size and significance. Every ministry matters because we are all dependent on each other to function."¹⁶ Furthermore, Adventists strongly believe that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their effort with those of ministers and church officers."¹⁷ It is therefore important to motivate and mobilize the

¹⁶Warren, 264-265.

¹⁷Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1855-1909), 9:117.

whole church membership to get involved in ministry.

As I continue to reflect on this project, I would like to make the following recommendations:

1. If I were doing this project again, I would first take the necessary time to train the church officers who will then help coach the rest of the members. In doing so, my absence as a planner for any reason would not be a hindrance to the project's successful completion.

2. My colleagues in ministry should be encouraged to value their church members' abilities to minister because they are the real assets for the well-being of the church. Pastors need to feel secure enough to give power to their church members. To deny them this is to deny the ongoing work of the Holy Spirit in their lives as well as the greatest privilege pastors allow themselves—the right to make mistakes and learn from them.¹⁸

3. Church members must be made aware of the importance of spiritual gifts, their relationship to ministry, and be coached to assess their spiritual giftedness.

4. All the training methods must be culturally relevant to help members understand and appreciate their true Christian identity, its privileges, and responsibilities. This will also help eliminate the conception that ministry is the duty of the paid professional pastor.

5. Church officers must be courageous enough to objectively reflect on the present ministry structure of their churches and implement necessary changes to facilitate members' involvement. Significant progress in any organization relies on its leaders'

¹⁸Maier, Lecture handouts.

abilities to make courageous decisions that lead to change.¹⁹

6. Knowing that the church members' former religious affiliation influences their level of involvement in ministry, a course on contextual analysis should be taught in theological institutions to better equip ministerial students to address issues related to worldview.

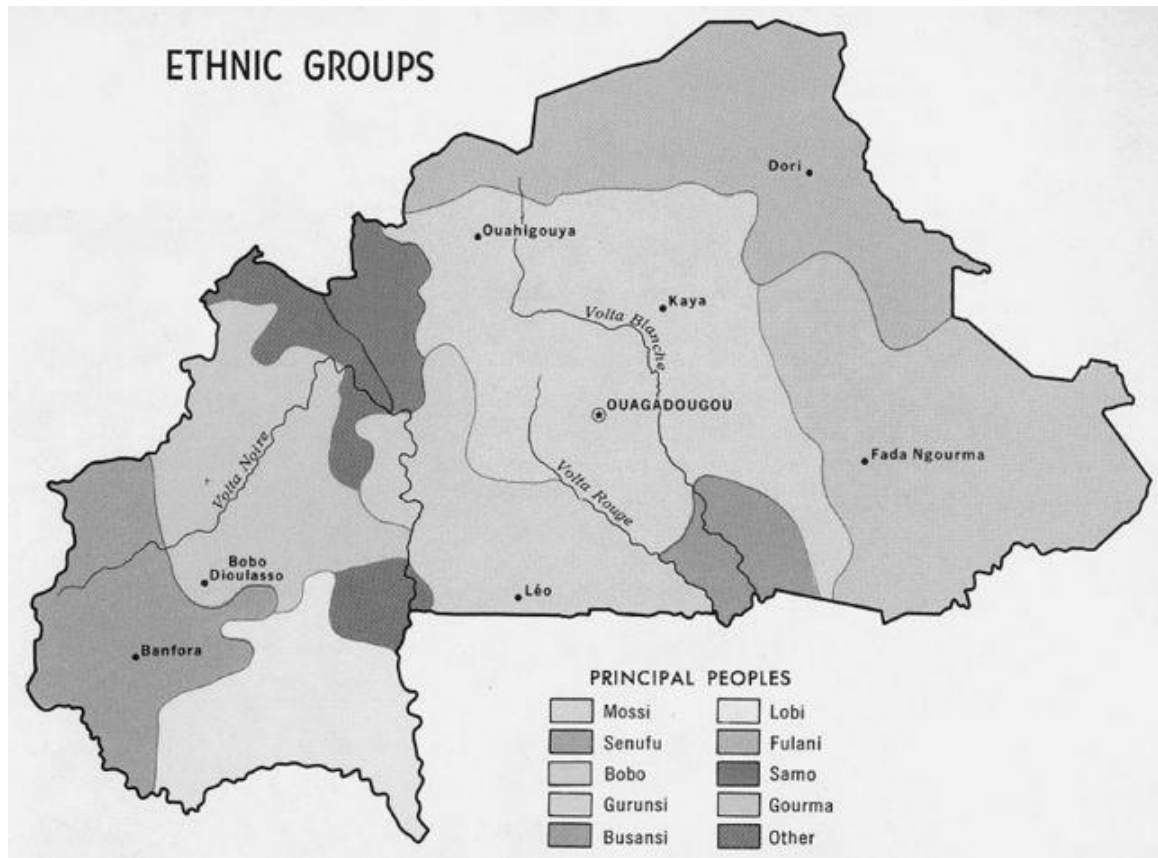
7. Theological institutions and ministerial secretaries must put an emphasis on church members' enrollment processes for ministry in order to impart the right knowledge and expertise to their students and pastors. According to Aubrey Malphurs, a faulty recruitment process based on emotion and coercion, and a lack of knowledge and expertise on the part of those who attempt to mobilize the laity for ministry are some of the reasons for church members' uninvolvement.²⁰

¹⁹Maxwell, *The 21 Indispensable Qualities of a Leader*, 40.

²⁰Aubrey Malphurs, *Planting Growing Churches in the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Benin City, Nigeria: Joint Heirs Publications, 1998), 154-155.

APPENDIX A

ETHNIC DISTRIBUTION MAP OF BURKINA FASO



Source: http://www.solidarite-en-action.com/Images/cartes%20burkina%202/images/groupes_ethniques.jpg (accessed 23 July 2008).

APPENDIX B

QUESTIONNAIRES ON MEMBERS' INVOLVEMENT

This is a research questionnaire aimed at investigating the above topic. Your contribution will be highly appreciated. Confidentiality is guaranteed.

Please tick your answer or write it in the available space.

1. Gender: Male ☐ Female ☐
2. Were you born into a Seventh-day Adventist family? Yes ☐ No ☐
3. Did you belong to a Christian denomination before becoming a Seventh-day Adventist? Yes ☐ No ☐
4. If you answered question 3 by "Yes," could you please list the Christian denomination(s) you belonged to before?
a) _____ b) _____
c) _____
5. If you answered question 3 by "No," could you please mention your previous religious affiliation? _____
6. Could you please mention some personal needs that could be addressed by this congregation?
a) Spiritual ☐ b) Physical ☐ c) Emotional ☐ d) Material ☐ e) Financial ☐
f) Others (Please mention) _____
7. Would you please like to make suggestions on how this congregation could efficiently address some of these needs?
8. What are the things that motivate you best into a deeper relationship with Christ?
a) Participating in a Bible study ☐
b) Listening to sermons ☐
c) Being visited and encouraged by fellow church members ☐
d) Attending prayer meetings ☐
e) Regularly participating in small group meetings ☐
f) Being involved in an evangelistic activity: Personal ☐ Public ☐
g) Others: _____
9. How would you rate your contribution to the growth of this congregation in the following areas:
a) Spiritual: Strong ☐ Good ☐ Average ☐ Poor ☐

- b) Numerical: Strong ☐ Good ☐ Average ☐ Poor ☐
c) Financial: Strong ☐ Good ☐ Average ☐ Poor ☐

10. What are the things that could help you increase your involvement in this congregation:

- a) Training on how to give a Bible study ☐
b) Training on how to prepare and preach a sermon ☐
c) Small group leadership training ☐
d) Spiritual gift assessment ☐
e) Others: _____

11. Could you please mention five things you see as the strengths of this congregation?

- a) _____
b) _____
c) _____
d) _____
e) _____

12. Could you also please mention five things you see as the weaknesses of this congregation?

- a) _____
b) _____
c) _____
d) _____
e) _____

13. Any other suggestion(s) that could help enhance growth in this congregation?

APPENDIX C

SEMINARS ON THE PRIESTHOOD OF ALL BELIEVERS

1. Introduction

God bestows upon all members of his church spiritual gifts which each member is to employ in loving ministry for the common good of the church and humanity. The fact that each believer receives at least one gift from the Spirit (1 Pet 4:10) is an indication that each member of the body of Christ has a ministry. The gifts provide abilities and ministries needed by the church to fulfill its functions. Spiritual gifts are for a common ministry. Paul believed and taught that the gifts of the Spirit were to be exercised by Christians from all walks of life.

2. Definition of Church

- a. Ekklesia = “The called out people”
- b. Kuriakon = “That which belongs to the Lord”
- c. This means that “the called out people” are called in to belong to the Lord
- d. The church is not a building
- e. It is a group of people who put their faith in Jesus and intentionally meet to commune with God and each other for spiritual growth, mutual support (Matt 18:20; Acts 2:1, 42), and service
- f. The church is the means of the proclamation of the gospel (Matt 28:18-20)

3. Images of the Church in Scripture

- a. The church as the people of God—1 Pet 2:9-10
- b. The church as the body of Christ—1 Cor 12:27
- c. The church as a family—Gal 6:10; Eph 2:19; 1 Tim 3:15; 1 Pet 4:17

Seminar 1

The Church as the people of ~~God~~

Purpose: To teach church members that they find meaning from the fact that they belong to God. Their identity indicates the unique relationship that exists between God and them.

Outline:

1. Old Testament Root—Exod 19:5-6; Lev 26:9-12
2. New Testament Application—1 Pet 2:9-10
3. Implications of Church as the People of God
 - a. God has now assigned the privileges and responsibilities of Israel as a nation to the Christian community, not as a national group, but as people called out of every nation
 - b. The church has a missionary nature—called and commissioned (Matt 28:18-20)
 - c. The church should be a community in which there is social and spiritual solidarity, and a sense of belonging

Outcome: The church becomes an environment of inclusion, acceptance, and open unity without discrimination on the basis of race, gender, or social status.

Seminar 2

The Church as the Body of Christ

Purpose: To teach that the church is like a living organism with many functions which, though different, work harmoniously together for the health of the whole.

Outline:

1. Paul's teaching on the church as the body of Christ: Rom 12; 1 Cor 12; Eph 12
2. Paul's basic concern in 1 Cor 12:27
 - a. To restore the sense of unity in the Corinthian congregation by restoring the sense of interdependence among believers
 - b. Each believer has a unique role to play and is yet dependent on all others.
3. Implications for the church today
 - a. The church is like a living organism with many functions which, though different, work harmoniously together for the health and growth of the whole (1 Cor 12:12-27).
 - b. Great stress is placed on the quality of interpersonal relationships in the body. Love, intimacy, and involvement in one another's lives are essential if we are to function as a body (John 13:34; Rom 13:8; 15:7; Col 3:13).
 - c. Each member's contribution is essential because it is only when each believer's ministry is performed that the body grows and builds itself up in love (Rom 15:2; 1 Cor 7:17; 2 Cor 9:7; 1 Pet 4:10).
 - d. While this image maximizes our bonds of union with Christ, it also points to the diversity of the members in the body (1 Cor 12:12-27).
 - e. To be the church is to live in interdependence with others (Col 3:16; 1 Thess 4:18; 5:11).
 - f. Everybody in the body of Christ is of equal value irrespective of gifts (Acts 10:34; Rom 2:11; Eph 6:9).
 - g. The church as the body of Christ is called to live as a unified community in love and fellowship (Acts 2:42; Heb 10:25).

Outcome: The church expressly demonstrates the essential unity between Christ and his church, and between members of his church.

Seminar 3

The Church as a Family

Purpose: To teach that family kinship in the Bible is not based merely on blood relationships but on common character, hope, and destiny.

Outline:

1. The concept of family
 - a. The concept of family is basic for all social groupings and therefore essential for understanding the nature of the church as a community. The bond between Christians in the New Testament was so close that they treated each other as family members. Hence, the use of terms like brother, sister, or mother to address believers. This may be why Peter and Paul refer sometimes to the church as the “family of God or of faith” (Gal 6:10; Eph 2:19; 1 Tim 3:15; 1 Pet 4:17).
 - b. The biblical image of the church as a family correctly describes what the church should look like: a group of people, few enough in number to sit around a circle, facing each other and sharing the joy and the benefits of togetherness.
 - c. The family atmosphere of the early communities was probably fostered by the fact that most groups were small enough that they met in private homes (Rom 16:5; 1 Cor 16:19; Col 4:15; Phil 2). For John Driver, family kinship in the Bible is not based merely on blood relationships but more importantly on what might be called common character.
 - d. Jesus restored the radical biblical meaning of the term “family” when he asked in Matt 12:48-50: “Who is my mother, and who are my brothers? . . . For whoever does the will of my Father in heaven is my brother and my sister and my mother.”
 - e. In Eph 3:14-15 we learn that our corporate identity as family is derived from God’s nature as Father. Thus in becoming children of the same Father, each believer has been drawn into God’s universal family of faith and thus into family relationships with one another.
2. Implications of the family image of the church
 - a. Participating in a common tradition, sharing in a common character, and a common destiny (Heb 10:25).
 - b. As children of the same Father, each believer is to love other believers as brothers and sisters because to live together as Christ’s church calls for the development of close personal relationships, for the ministry of members to one another, for the experience of family love, and for maturing in holiness (John 13:34-35).

Seminar 4

Ministry in the New Testament

Purpose: To teach the New Testament perspective of ministry

Outline:

1. What is ministry?
2. New Testament Terminologies for Ministry

- a. *Doulos* (Col 2:7; Rev 22:9)

In the early church understanding, every believer was a slave (*doulos*) of the Lord Jesus. If in the ancient world slaves were despised because it meant living without freedom under the authority of another, the early church believers rejoiced in the dignity of being the Lord's slaves. The early church found it a fitting term to express the spiritual reality that a believer belongs wholly to God and consequently must obey him in total submission. They considered it a privilege to be the Lord's "slaves," living to please him (Gal 1:10) and to serve one another.

- b. *Leitourgos* (public service or priestly cultic service—Heb 9:6; Luke 1:23; Phil 2:30)

- c. *Diakonia* (1 Cor 16:15; Rev 2:9).

The most comprehensive biblical word for ministry is *diakonia*. Some related words are *diakonos* (servant, minister, deacon—Rom 15:8; 1 Tim 3:8) and *diakoneo* (to serve—Matt 27:55; Mark 10:45). These words are distinctive in that their focus is squarely on loving actions on behalf of a brother, sister, or neighbor.

Diakonia refers to a service that arises from the right attitude of love. It never implies any association with a particular status or class. Contrary to *doulos*, which carries a sense of compulsion, *diakonia* implies the thought of voluntary service (Rom 15:25; Rev 2:19).

3. Jesus and Ministry

- a. Ministry in the New Testament finds its source and focus in Jesus Christ.
 - b. Jesus set the tone and the example for Christian ministry by calling his disciples to find greatness through servanthood by pointing to the fact that he himself came not to receive service but to give it (Matt 20:28).

- c. Based on Jesus' example, ministry in the apostolic age was always viewed as a position of service (*diakonia*) to the community of the people of God (1 Cor 16:15-16; 2 Cor 3:7-9; 4:1; 5:18; 2 Tim 4:5; Eph 4:11-12).
- d. Ministry was not the activity of a lesser to a greater, but as the lifestyle of a follower of the Lord Jesus. It was modeled on the pattern and command of the Savior and represented the practical outworking of God's love, especially toward fellow believers.
- e. Ministry is therefore not the activity of an elite class, but the mutual caring of a band of believers. It is not confined to any one class of believers; rather it is the privilege and duty of all. There are assuredly diversities of gifts in that ministry, but ministry generally and of some kind is for all.

4. Ministry as Priesthood of all Believers

- a. In term of service, there is no passive membership in the body of Christ.
- b. Ministry refers to the work both of those commissioned to leadership and of the whole body of believers.
- c. All baptized members were called to share in this service in accord with their state of life, special gifts, and role within the structure of the Christian community (1 Pet 2:9; 4:10).
- d. "Those who put their names on the church book should do so with a full and intelligent understanding of what this action involves. It means that you have solemnly pledged yourself to serve God" (E. G. White, *The Upward Look*, page 143).
- e. Every church member is called to *full-time* Christian service. A "non-serving Christian" is a contradiction in terms.
- f. Every member is a minister.
- g. The clergy/laity distinction is more of a hindrance than a help to ministry in the body of Christ.
- h. "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their effort with those of ministers and church officers" (E. G. White, *Testimonies for the Church*, vol. 9, page 117).

Expectation: A paradigm shift in ministry; ministry being understood and practiced as the responsibility of the entire church membership.

APPENDIX D

SUMMARY REPORT OF SEMINARS ON PRIESTHOOD OF ALL BELIEVERS

Seminars	Type	Date conducted	Attendance
Seminar 1	The Church as the People of God	5 January 2008	42
Seminar 2	The Church as the Body of Christ	2 February 2008	47
Seminar 3	The Church as a Family	1 March 2008	51
Seminar 4	Ministry in the New Testament	5 April 2008	39

APPENDIX E

SEMINAR ON SPIRITUAL GIFTS

Purpose: To discover and appreciate what spiritual gifts are, and their relation to ministry

Outline:

1. Definition on Spiritual Gifts
2. Special God-empowered abilities for serving him
3. Spiritual gifts are given only to believers—1 Cor 2:14
4. They cannot be earned, deserved, or chosen. God determines how they are bestowed on believers—1 Cor 12:11
5. Origin of Spiritual Gifts—1 Cor 12:9-11; Gal 5:22-23
6. List of Spiritual Gifts in the Bible—Rom 12; 1 Cor 12; Eph 12
7. Who possess a Spiritual Gift?—1 Pet 4:10
 - a. Every believer has at least one gift
 - b. No one has them all
 - c. We therefore need to love and depend on one another
8. Why are Spiritual Gifts Bestowed on Believers?—Matt 25:14-30; 1 Cor 12:7; 14:12; Eph 4:11-13.
9. Spiritual Gifts and Call to Ministry—Rom 12:6-8; 1 Pet 4:10.
10. We need to discover and develop our spiritual gifts (see appendix D)

Expectation: Participant will be eager to discover and use their spiritual gifts.

Date conducted: 8 November 2008.

Number of participants: 97.

APPENDIX F

SPIRITUAL GIFTS INVENTORY STATEMENTS

Instructions:

Read each statement through twice. Have participants answer what first comes into their minds in reaction to each statement (don't 'over think' your response). Not every statement fits comfortably with the 7-1 scoring—this is by design to generate greater differentiation. All statements reflect specific reference to the New Testament and the understanding of spiritual gifts in the early church of the first three centuries following the resurrection of Jesus Christ, translated to our modern day context.

Key: An answer by Always = 7; Almost = 6; Often = 5; Sometimes = 4; Rarely = 3; Almost Never = 2; Never = 1.

1. I am able to help people make choices and clarify decisions.
2. I am aware of things without having to be told by anyone.
3. I easily delegate authority and responsibility to others.
4. I enjoy sharing my faith with the homeless and impoverished to offer hope.
5. I enjoy teaching the Bible to a small group.
6. I believe that God will help anyone in need.
7. Through prayer, I see God's miraculous work in my life.
8. I do not mind being made fun of for what I believe.
9. I am able to organize human and material resources to serve the needs of others.
10. I enjoy giving money to support the work of God.

11. I like to work with people who are considered by others to be outcasts in their communities.
12. Praying for the sick is a critical part of their healing.
13. I can tell when Christian speakers or groups are being honest and faithful.
14. I listen to others as carefully as I want them to listen to me.
15. I would rather be a secretary in a group than the leader or chairperson.
16. Whenever I share my faith, I ask others to share theirs as well.
17. I help anyone in need, regardless of whether they deserve or appreciate the help.
18. I am ready to counsel people who have spiritual, emotional, or physical problems.
19. I can speak a foreign language fluently.
20. I can follow the conversation of a foreign language I never studied.

21. I am good at seeing many different sides to an issue and helping others see them as well.
22. Things I understand by faith are confirmed by facts, experiences, or information.
23. When I make a decision, I stand firmly behind it.
24. I enjoy being part of ministries that didn't exist before.
25. I am an effective mentor to other Christians.
26. I see God at work in both good times and bad.
27. I am aware of God's miracles every day.

28. Others tell me I am a good public speaker.
29. Working with others to minister to the physical needs of people is more enjoyable than doing the same thing by myself.
30. I have enough money to give generously to important causes.
31. I like to visit people wherever they are – at home, in the hospital, in prison, or in nursing homes.
32. I believe that the healing power of God manifests itself in many different ways, not just in physical healing.
33. I am able to identify the flaw in an argument, idea, or presentation.
34. I learn best when I can discuss what I read in Scripture and share insights and ideas with others.
35. I am good at attending to the ‘busy work’ that others tend not to enjoy.
36. An invitation to Christian discipleship should be extended to people whenever they gather to worship or study.
37. I give practical, material assistance to those who are in need.
38. I will work hard to support any group that is fully committed to a good cause.
39. Foreign languages are easy for me to learn.
40. I intuitively understand the meanings of most foreign words and phrases.
41. Others are surprised by the depth of my understanding and the integrity of my advice.
42. I am good at sensing other people’s moods and concerns just by being with them.
43. I am effective at organizing projects for ministry.
44. I desire the opportunity to be a missionary.
45. I feel a strong responsibility to point out dangerous or erroneous teachings to others.
46. I pray for people who have lost their faith.
47. I believe that God works miracles through the faith of Christian believers.
48. I find practical applications to real world situations when I read the Bible.
49. I find it easy to ask for help from others for worthy projects.
50. I feel a strong desire to give money to Christian ministries.
51. I want to help as many people as I can, regardless of the reason for their need.
52. I pray for healing for the sick and afflicted.
53. I know when a preacher or speaker is accurately presenting the gospel or spiritual teaching.
54. It troubles me when people are misled or persuaded by inaccurate, biased, or false messages about the Christian faith.
55. I give whatever time and energy is needed to finish a project or meet a deadline.
56. I feel comfortable sharing the importance of Christian beliefs with non-Christians.
57. I prefer working in the background rather than in the spotlight.
58. I am patient and tolerant of others who are less mature in their spiritual development.
59. I communicate easily with members of other races, cultures, or generations.

60. I understand and easily accept the values, behaviors, and interests of generations other than my own.
61. When others seek out my counsel or advice, I am confident that what I say will be helpful and valuable.
62. People are surprised by how well I understand them.
63. I offer good leadership to a project or group.
64. It is easy for me to share my faith with people from other cultures and foreign lands.
65. I strive to create harmony and unity whenever I am part of a group.
66. I trust in the promises of God, even when they are improbable or unlikely.
67. I feel the power and presence of God's Holy Spirit when I pray.
68. My faith gives me the courage to speak out, even to those in positions of authority.
69. I design and plan strategies for ministry both in and beyond the church.
70. I know whether or not an appeal for money is legitimate.
71. My compassion for others often takes precedence over my own personal needs.
72. I participate in the healing of others through prayer.
73. I intuitively sense elements of truth or error in other people's teachings.
74. I enjoy creating lessons, classes, and projects that illuminate and illustrate biblical truths.
75. Pastors and other key church leaders seek my opinions and advice on important issues.
76. I feel comfortable talking about my faith in non-Christian settings.
77. I make sure that everything runs as smoothly as possible.
78. People are willing to listen to what I say because they understand that I have their best interests in mind.
79. I communicate well with everyone, no matter how different from me they might be.
80. I am able to interpret what someone says to others who do not understand.
81. God grants me insights into the significant decisions that other people struggle with.
82. My knowledge of the Bible and spiritual teachings provide me with answers to many of life's questions.
83. I help others discover, develop, and use their spiritual gifts.
84. I am proud to let people know I am a Christian everywhere I go.
85. I like helping others apply Christian principles and practices to their daily lives.
86. When I pray my prayer becomes a channel for God's grace to meet other people's needs.
87. God uses us as instruments of spiritual and supernatural power.
88. I see how biblical truths apply as much to today's world as they did in their original context.
89. Others refer to me as an effective leader.

90. I seek the counsel of family, friends, or my spiritual community when I make a donation to charity or church.
91. I listen to those who need someone to talk to.
92. When I pray, I specifically name those who are in physical, spiritual, or emotional need.
93. I know when a Christian leader is more 'self-interested' than focused on God.
94. I require evidence or proof before I accept something as valid or true.
95. I am a better assistant than leader.
96. The idea of sharing the gospel with others is very exciting to me.
97. It is of great importance to me that my actions make other people's lives easier or better.
98. People go out of their way to please me.
99. I can explain my spiritual practices to people of other cultures and backgrounds.
100. I understand the meaning and significance of foreign rituals and practices, and can help interpret them for others.
101. I know some things without fully understanding how I know them.
102. I see potential problems that others are unaware of.
103. I focus on the 'big picture' instead of the details.
104. I am comfortable with non-Christian lifestyles and customs.
105. I look for ways to help others grow as Christian disciples.
106. I spend long periods of time in prayer.
107. I pray for things that other people feel are impossible.
108. I enjoy showing people how the Bible relates to everyday life.
109. I enjoy participating in ministries for the poor, needy, and marginalized.
110. I am a cheerful giver of money.
111. I am drawn to people suffering physical, emotional, or spiritual pain.
112. When I pray for someone's healing, I do not put limits or restrictions on how God might work in that person's life (I do not believe that a physical healing miracle is the only answer to prayer).
113. I know when people are speaking by the power of God's Holy Spirit.
114. I see and understand the connections between the Old and New Testaments.
115. Being thanked is not important to me; I serve regardless of recognition.
116. It is important to me to introduce others to God and Jesus Christ.
117. I am more interested in meeting people's physical needs than their spiritual needs.
118. People seek out my opinion and advice on personal matters.
119. I can speak (or sign) a language that I never formally studied.
120. I am accepting of thoughts, beliefs, and behaviors of other people even when they are contrary to my own.
121. I have a clear sense of the choices other people should make.
122. My intuitions are strong, clear, and correct.
123. I work best under pressure.
124. I would like to represent the church in a foreign country.

125. When Christians lose faith, it is my responsibility to try to help them recover it.
126. Others tell me that I have a strong faith.
127. When I pray, I petition God to change present circumstances.
128. I speak the truth, even when what I say is unpopular or divisive.
129. In groups, I emerge as a leader.
130. My money management skills are of value to a church or group.

131. I look for people who are suffering to offer my help to them.
132. Others have told me that I have a healing touch or presence.
133. I am deeply troubled by spiritual teachings that lack a solid theological or biblical basis.
134. I am energized and excited when I teach others.
135. I enjoy making work easier for other people.
136. It is easy for me to extend an invitation to others to make a commitment to Christ.
137. I prefer *doing* a job to *planning* a job.
138. Others tell me that I am a good listener and counselor.
139. I am able to communicate my faith and beliefs to people who speak other languages.
140. I feel a kinship and connection to people of other faiths and cultures.

141. When I am faced with hard life decisions, I turn to the Bible for guidance.
142. I can sense when people are upset or angry, no matter how well they try to hide their feelings.
143. I am a good judge of other people's gifts, skills, and passions for ministry and service.
144. I want to learn a new language to enable me to be in ministry in a foreign land.
145. I enjoy working with those who are new to the Christian faith.
146. I see the image of God in every person I meet.
147. I believe prayer yields tangible results, not just a good feeling or spiritual satisfaction.
148. I talk to people about their beliefs concerning salvation, the afterlife, and God's will.
149. I like directing and leading projects better than participating in them.
150. My financial giving is anonymous.

151. I reach out to people who are in trouble.
152. When I see people in pain, I immediately pray for them.
153. I know when a person is being dishonest.
154. I would rather read Scripture or theology than inspirational stories or Christian fiction.
155. I like having a task defined for me rather than having to figure out a task for myself.
156. I tell people what Christ has done in my life.
157. I will do what I believe is right, even if it means that I have to break the rules.
158. I challenge people with hard truths and discomfoting information, even when it makes me unpopular.

159. I am called to share my faith with other cultures, races, and faith traditions.
160. I have the ability to automatically translate or interpret foreign words and phrases.
161. God allows me to see the world from God's own perspective.
162. I am able to apply difficult biblical concepts to real-world situations.
163. I encourage others to use their gifts and talents to serve people beyond the church.
164. I seek the opportunity to share the gospel with those outside the Christian faith or those who have not heard it before.
165. I guide others in their discipleship journey and spiritual growth.
166. I find that God's promises in the Bible have widespread validity in today's world.
167. I help others see the miraculous in ordinary, everyday experiences.
168. The Bible speaks directly to the political, economic, and justice issues of our day.
169. People say that I am well organized.
170. There is no limit to what I am willing to give to or do for others.
171. I am very sensitive to the feelings of others.
172. I encourage people to pray for the sick or afflicted.
173. I find inspirational and spiritual meaning in secular books, films, speeches, and programs.
174. I primarily read the Bible to learn and understand God's will.
175. I prefer following to leading.
176. I invite others to become active in a Christian faith community.
177. I enjoy doing jobs that other people consider less important.
178. I am first to offer an encouraging or supportive word to others.
179. I have spoken a language without knowing what it was.
180. I am able to share complex theological ideas with people of other races, cultures, and backgrounds.
181. People tell me they are impressed by my insights.
182. I look at issues from as many different points of view as possible.
183. I enjoy organizing and managing human and material resources to accomplish a goal.
184. I study other cultures and traditions to more effectively relate to people who are different from me.
185. I want to get to know the people I serve and care for.
186. Even when I grow discouraged, I never doubt or lack trust in God.
187. My first reaction to problems or difficulties is to pray.
188. I believe that God speaks through me.
189. I experience God more in day-to-day living than in prayer, Bible reading, or going to church.
190. I am prepared to give financial support to, or help raise funds for, any cause I believe in.
191. Physical touch or the laying on of hands is an important part of spiritual healing.
192. My faith is made strong by the miracles of God I witness in our world.
193. I am able to help people gain a clearer understanding of God and the Bible.

- 194. I enjoy creating lessons, resources, and tools for studying and discussing the Bible and the Christian faith.
- 195. I make sure preparations are made so that meetings, programs, services, and projects run as smoothly as possible.
- 196. I am more effective sharing my faith one-on-one than in front of a large group or crowd.
- 197. My ministry is in my actions and behaviors more than in my words.
- 198. I help people develop spiritual practices and disciplines that build their faith.
- 199. People who speak other languages have little trouble communicating with me.
- 200. I feel that God is leading me to involvement with other cultures, races, generations, and backgrounds.

SPIRITUAL GIFTS INVENTORY SCORE SHEET

7-Always	6-Almost	5-Often	4-Sometimes	3-Rarely	2-Almost Never	1-Never
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1	21	41	61	81	101	121	141	161	181	1
2	22	42	62	82	102	122	142	162	182	2
3	23	43	63	83	103	1233	143	163	183	3
4	24	44	64	84	104	124	144	164	184	4
5	25	45	65	85	105	125	145	165	185	5
6	26	46	66	86	106	126	146	166	186	6
7	27	47	67	87	107	127	147	167	187	7
8	28	48	68	88	108	128	148	168	188	8
9	29	49	69	89	109	129	149	169	189	9
10	30	50	70	90	110	130	150	170	190	10
11	31	51	71	91	111	131	151	171	191	11
12	32	52	72	92	112	132	152	172	192	12
13	33	53	73	93	113	133	153	173	193	13
14	34	54	74	94	114	134	154	174	194	14
15	35	55	75	95	115	135	155	175	195	15
16	36	56	76	96	116	136	156	176	196	16
17	37	57	77	97	117	137	157	177	197	17
18	38	58	78	98	118	138	158	178	198	18
19	39	59	79	99	119	139	159	179	199	19
20	40	60	80	100	120	140	160	180	200	20

Name _____

SPIRITUAL GIFTS INVENTORY KEY AND DEFINITIONS

- | | |
|-------------------|-------------------------------|
| 1. Wisdom | 11. Compassion |
| 2. Knowledge | 12. Healing |
| 3. Administration | 13. Discernment |
| 4. Apostleship | 14. Teaching |
| 5. Shepherding | 15. Helping/Assistance |
| 6. Faith | 16. Evangelism |
| 7. Miracles | 17. Servanthood |
| 8. Prophecy | 18. Exhortation |
| 9. Leadership | 19. Tongues |
| 10. Giving | 20. Interpretation of Tongues |

Administration—the gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people to delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Administrators attend to details, communicate effectively, and take as much pleasure in working behind the scenes as they do in standing in the spotlight.

Apostleship—the gift of spreading the gospel of Jesus Christ to other cultures and to foreign lands. Apostleship is the missionary zeal that moves us from the familiar into uncharted territory to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and go to places where people have not had the opportunity to hear the Christian message.

Compassion—the gift of exceptional empathy with those in need that moves us to action. More than just concern, compassion demands that we share the suffering of others in order to connect the gospel truth with other realities of life. Compassion moves us beyond our comfort zones to offer practical, tangible aid to all God's children, regardless of the worthiness of the recipients or the response we receive for our service.

Discernment—the ability to separate truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do. Discernment allows us to focus on what is truly important and to ignore that which deflects us from faithful obedience to God. Discernment aids us in knowing whom to listen to and whom to avoid.

Evangelism—the ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. Evangelism is an intimate relationship with another person or persons that requires the sharing of personal faith experience and a call for a response of faith to God.

Exhortation—the gift of exceptional encouragement. Exhorters see the silver lining in every cloud, offer deep and inspiring hope to the fellowship, and look for and commend the best in everyone. Exhorters empower others to feel good about themselves and to feel

hopeful for the future. Exhorters are not concerned by appearances; they hold fast to what they know to be true and right and good.

Faith—the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles to faithfulness. More than just belief, faith is a gift that empowers an individual or a group to hold fast to its identity in Christ in the face of any challenge. The gift of faith enables believers to rise above pressures and problems that might otherwise cripple them. Faith is characterized by an unshakable trust in God to deliver on God's promises, no matter what. The gift of faith inspires those who might be tempted to give up holding on.

Giving—the gift of the ability to manage money to the honor and glory of God. Beyond the regular response of gratitude to God that all believers make, those with the gift of giving can discern the best ways to put money to work, can understand the validity and practicality of appeals for funds, and can guide others in the most faithful methods for managing their financial concerns.

Healing—the gift of conducting God's healing powers into the lives of God's people. Physical, emotional, spiritual, and psychological healing are all ways that healers manifest this gift. Healers are prayerful, and they help people understand that healing is in the hands of God. Often their task is to bring about such understanding more than it is to simply erase negative symptoms. Some of the most powerful healers display some of the most heartbreaking afflictions themselves.

Helping—the gift of making sure that everything is ready for the work of Christ to occur. Helpers assist others to accomplish the work of God. These unsung heroes work behind the scenes and attend to details that others would rather not be bothered with. Helpers function faithfully, regardless of the credit or attention they receive. Helpers provide the framework upon which the ministry of the body of Christ is built.

Interpretation of Tongues (*see also* Tongues)—the gift of (1) the ability to interpret foreign languages without the necessity of formal study in order to communicate with those who have not heard the Christian message or who seek to understand, or (2) the ability to interpret the gift of tongues as a secret prayer language that communicates with God at a deep spiritual level. Both understandings of the gift of interpretation of tongues are communal in nature: the first extends the good news into the world; the second strengthens the faith within the fellowship.

Knowledge—the gift of knowing the truth through faithful study of Scripture and the human situation. Knowledge provides the information necessary for the transformation of the world and the formation of the body of Christ. Those possessing the gift of knowledge challenge the fellowship to improve itself through study, reading of Scripture, discussion, and prayer.

Leadership—the gift of orchestrating the gifts and resources of others to accomplish the work of God. Leaders move people toward a God-given vision of service, and they

enable others to use their gifts to the best of their abilities. Leaders are capable of creating synergy, whereby a group achieves much more than its individual members could achieve on their own.

Miracles—the gift of an ability to operate at a spiritual level that recognizes the miraculous work of God in the world. Miracle workers invoke God's power to accomplish that which appears impossible or impractical by worldly standards. Miracle workers remind us of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.

Prophecy—the gift of speaking the word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people most need to hear. While often unpopular, prophets are able to say what needs to be said because of the spiritual empowerment they receive. Prophets do not foretell the future, but they proclaim God's future by revealing God's perspective on our current reality.

Servanthood—the gift of serving the spiritual and material needs of other people. Servants understand their role in the body of Christ to be that of giving comfort and aid to all who are in need. Servants look to the needs of others rather than focusing on their own needs. To serve is to put faith into action; it is to treat others as if they were Jesus Christ. The gift of service extends our Christian love into the world.

Shepherding—the gift of guidance. Shepherds nurture others in the Christian faith and provide a mentoring relationship to those who are new to the faith. Displaying an unusual spiritual maturity, shepherds share from their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their care and walk with them on their spiritual journeys. Many shepherds provide spiritual direction and guidance to a wide variety of believers.

Teaching—the gift of bringing scriptural and spiritual truths to others. More than just teaching Christian education classes, teachers witness to the truth of Jesus Christ in a variety of ways, and they help others to understand the complex realities of the Christian faith. Teachers are revealers. They shine the light of understanding into the darkness of doubt and ignorance. They open people to new truths, and they challenge people to be more in the future than they have been in the past.

Tongues (*see also* Interpretation of Tongues)—the gift of (1) the ability to communicate the gospel to other people in a foreign language without the benefit of having studied said language (see Acts 2:4) or (2) the ability to speak to God in a secret, unknown prayer language that can only be understood by a person possessing the gift of interpretation. The ability to speak in the language of another culture makes the gift of tongues valuable for spreading the gospel throughout the world, while the gift of speaking a secret prayer language offers the opportunity to build faithfulness within a community of faith.

Wisdom—the gift of translating life experience into spiritual truth and of seeing the application of scriptural truth to daily living. The wise in our faith communities offer balance and understanding that transcend reason. Wisdom applies a God-given common sense to our understanding of God's will. Wisdom helps us remain focused on the important work of God, and it enables newer, less mature Christians to benefit from those who have been blessed by God to share deep truths.

APPENDIX G

DEVELOPING DYNAMIC SMALL GROUPS IN YOUR CHURCH

Session One **Small Groups: Part of God's Kingdom Plan**

1. Created (and Redeemed) for Community: Gen 1:24; John 17:20-23

The Universal Human Need

“The silent churning at the core of our beings is the ...need to know and be known, to understand and to be under-stood, to possess and to be possessed, to belong unconditionally and forever without fear of loss, betrayal, or rejection. . . . It is the search ...for the freedom to be who we really are.” Gilbert Bilezikian

2. Moses' Method versus the Jethro Principle (Exod 18)

Q. What were the weaknesses with Moses' leadership style?

Q. Why did God use his father-in-law to show him a better way? Why not speak directly to Moses?

3. Jesus' Model

Q. Why 12 group members? Why not 20 - or 50? What does this say about effective/ineffective church leadership?

“Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourse.” White, *Gospel Workers*, p. 193

4. The New Testament Church: Acts 5:42; Rom 16:5

Explosive growth:

- | | |
|--------------|---------|
| a. Acts 1:15 | 120 |
| b. Acts 2:41 | 3000+ |
| c. Acts 4:4 | 10,000+ |
| d. Acts 5:14 | +++ |

5. Small Groups in Reformation and Revival

- a. Martin Luther
- b. John Wesley

c. John Whitfield

6. Small Groups in the Contemporary World

7. Eight Characteristics of Growing Churches (NCD survey)

- a. Empowering leadership
- b. Gift-oriented lay ministry
- c. Passionate spirituality
- d. Functional structures
- e. Inspiring worship service
- f. Holistic small groups
- g. Need-oriented evangelism
- h. Loving relationships

“If we were to identify any one principle (in growing churches) as the most important—even though our research shows that the interplay of all basic elements is important—then, without a doubt, it would be the multiplication of small groups.” *Natural Church Development*, p. 33

7. Preparing for the Second Advent

“The formation of small companies as a basis of Christian effort is a plan that has been presented to me by One who cannot err.” White, *Evangelism*, p. 115

Suggest an alternative word for:

“Small companies” _____ “basis” _____

“Christian effort” _____ “cannot err” _____

8. What Small Groups Will Do for You and Your Church:

- a. They will help you and your fellow believers grow as disciples of Jesus
- b. They will build deep relationships between believers and a strong sense of community in the church
- c. They will help believers develop their spiritual gifts, releasing the ministry potential of the church, and freeing pastors for the specific work they have been called to do
- d. They will help more people come to faith in Christ

Session Two

Life-Changing Small Groups: Some Definitions

1. The purpose of small groups: to develop
 - a. Building relationships between believers
 - b. Building relationships with those outside the family circle
2. Definitions
 - a. The effective cell or small group is Holistic
 - b. A small number of people (3-12) who meet together for Bible study to:
 - Grow in their relationship with God
 - Grow in their relationship with each other
 - Reach out to share what they have with others

Christ's holistic community includes the majority of church functions in its life together, including worship, evangelism, fellowship, etc., as suggested in the following small group mission statement:

“To connect people relationally in groups for the purpose of growing in Christ-likeness, loving one another, and contributing to the work of the church, in order to glorify God and make disciples of all nations.”

The Bible uses the analogy of the human body to describe the relationship between Christ and His church. The cell is the basic building block of the body. Do you see a parallel in the relationships of the small group or cell to the larger church body?

The effective small group is a basic Christian community. The main purpose of the group is to make God “available” both to those who already have a relationship with Him and those who have not yet met Him.

3. Small groups, God's idea

Small Groups: not just a good idea, but a GOD's idea. Imagine the difference it could make in your church!! If you are serious about growing your church, how would you mark your church as it is now in the following areas, with (1) being very poor and (5) being excellent. Then make the matter of small groups and growth the subject of prayer.

Session Three
Small Group Values: the Key to Growth

1. What are “values”?

- a. They determine why we do what we do and where we are going in life
- b. They make us who we are

The Values of the Kingdom should therefore be our values.

2. Discussion

Discuss for a moment: What makes one Sabbath-keeping church warm and welcoming, and another cold and critical, when they clearly believe the same things?

3. The Life-Changing Energy Source of Small Groups

- a. John 3:3, 5
- b. Eph 4:23-32
- c. Is it possible to facilitate (or block) the flow of the Holy Spirit in his life-transforming work?

4. The Values Which Drive Small Groups

- a. Jesus at the center
- b. Every member in ministry
- c. Every member growing
- d. Loving community
- e. Loving the lost
- f. Accountability to obey the commands of Christ

“We live in a society which is heartily sick of Christianity but which has yet to encounter Jesus.” (Stuart Murray)

5. Every Believer a Minister

Every Christian is:

- _____ for ministry (Eph 2:10)
- _____ into ministry (1 Pet 2:9, 10)
- _____ for ministry (1 Pet 4:10)
- _____ for ministry (Matt 28:18-20)
- _____ to minister (Matt 20:26-28)
- _____ for ministry (Eph 4:7, 11, 12)
- _____ for ministry (1 Cor 12:27)

6. The Pastor's First Work

“The best help that ministers (pastors) can give the members of our churches is not sermonizing, but planning work for them.” White, *Testimonies*, vol. 6, p. 49

“‘Laity’ is a word derived from the Greek word for ‘people’ and it means all the people of God. It is a term of incredible honour. In Christ all the laity become ministering persons. The laity are the ministers. They are the means by which Jesus continues to minister in the world in the power of the Spirit.” Paul Stevens

7. Other Values Which Drive Small Groups

Prayer	Affirmation	Openness and honesty
Availability	Sensitivity	Confidentiality
Multiplication	_____	_____

Are there others you would add? Which two of the above are priorities for you? Why? Discuss your answer with two or three other people and pray that the practice of these values will result in a more Spirit-energized church.

Session Four

Small Group Meetings, Small Group Life

1. The Four Parts of a Small Group Meeting

- a. Welcome
 - Greeting and welcome
 - Time to “catch up” with each other
 - The ice-breaker
- b. Worship
 - Worship is experiencing the presence of Jesus
 - Use music, silence, testimony, prayer, Scripture. Are there other forms of worship you can suggest which might be effective in a small group setting?
- c. Word
 - Bible study should be relational
 - Three questions to ask:
 - What is this text saying?
 - What is this text saying to me/us?
 - What are we going to do about it?
- d. Witness: Praying for Growth

2. Characteristics of a Relational Bible Study

- a. Based more on real life experience than on a collection of doctrinal texts
- b. More concerned with making Christianity real than with proving a point
- c. Concerned not only with the original characters associated with the story, but where we see ourselves in it
- d. Accepts all opinions as equally valid
- e. It allows the group to grow together even when there is disagreement

Session Five
The Goal of Small Groups: Holiness and Harvest

“Go, then to all peoples everywhere and make them my disciples ... and I will be with you.” (Matt 28:19, 20)

1. What a disciple is...
 - a. An apprentice
 - b. An apprentice-maker
2. The goal of discipleship
 - a. Edification
 - b. Building community: 1 Cor 14:27; Eph 4:8, 12
 - c. Building believers: 1 Thess 5:11
 - d. Believers Grow:
 - Through personal spiritual disciplines
 - Through ministry of spiritual gifts
 - Through accountable relationships
 - Through mentoring

“God has so ordained things that we grow in the Spirit only through the frail instrumentality of one another.” Alan Jones

3. Why small groups work well in evangelism
 - a. Encourage teamwork
 - b. Offer a bridge for shy people
 - c. Personal and informal
 - d. Maximum participation
 - e. Flexible
 - f. Localized evangelism
 - g. Natural and spontaneous witness

In your opinion which two of the above characteristics are the most important for your own personal style?

Session Six

Small Group Leadership

1. The Role of Small Group Leaders

The shape of your future church may well be determined by the quality of your small group leaders.

2. Qualities of Small Group Leaders

As special people

- a. Called
- b. Available
- c. Gifted
- d. Teachable
- e. Visionary

As ordinary people

- a. They live in the real world
- b. They struggle with their faith and don't hide the fact
- c. They don't know all the answers and are willing to admit it

Note: Small group leaders are all different, but they have one thing in common: they love Jesus, people, and the church.

3. The Small Group Leader's Job Description

4. Is God calling you to lead a small group?

If you feel inadequate and don't see yourself as a leader, but:

- a. You like what you've heard
- b. You really want to get involved
- c. You're not satisfied with the status quo
- d. You would like to give it your best even though you don't know how to start...

Chances are he is calling you

5. What Next?

- a. Meet with friends to pray and discuss the future
- b. If you would like a taste of small group life, talk to the church pastor or small groups coordinator
- c. Do it! Join a group or begin to build a new one together

Session Seven

Developing a Small Groups Network

1. The Need for a Strategy

2. Getting Started

- a. Study and understand small group ministry
- b. Pray, and follow as God leads
- c. Share the vision with others
- d. Designate a small group co-coordinator
- e. Identify leadership teams. Each consisting of: a leader, apprentice leader, and host or hostess
- f. Begin training
- g. Start small
- h. Build core groups
- i. Pray that God will guide you to the other Christians or non-Christians He wants in the group. Take other group members to Bible study contacts
- j. Offer something of shared interest in group meetings, e.g., parenting, stress
- k. Introduce friends socially to group members, e.g., anniversary, concert, birthday, barbecue, etc.
- l. Keep the vision clear by reading, prayer, observation, evaluation, and training
- m. Plan ahead: have a strategy for growth

Conclusion

- a. Everyone is a potential group leader
- b. Everyone is ministered to then ministers
- c. Everyone can disciple 12 others
- d. A believer can only be part of your 12 when they open a cell
- e. Everyone should win souls and develop leaders
- f. Homogeneous cells grow more rapidly

Session Eight

Maintaining the Small Groups Network

1. Small Groups As Living Things
2. How can we keep them growing? Mark 4:26-29
3. Understand the process of growth
 - a. Growth takes place without apparent cause
 - b. There is order and process in this growth
 - c. All we can do is prepare the way and remove the obstacles to growth
 - d. Matthew 6:27 Worrying does not make it happen!
 - e. The life is in the seed. We must learn to release the natural growth potential
 - f. This principle applies also to the growth of the kingdom in our lives and in the church
4. Focus on Health
 - 8 characteristics of healthy churches (Christian Schwartz)
 - a. Empowering leadership
 - b. Gift-oriented lay ministry
 - c. Passionate spirituality
 - d. Functional structures
 - e. Inspiring worship service
 - f. Holistic small groups
 - g. Need-oriented evangelism
 - h. Loving relationships
6. Multiply leaders - the key to reproducing groups
 - a. Every person a leader
 - b. Leadership development a priority of Jesus
 - c. Need for training and nurture of leaders
7. Keep it challenging
8. Re-define and re-state the vision:
 - a. The pastor's role
 - b. The cell supervisors' role
 - c. The cell leaders' role
9. Be creative

APPENDIX H

SUMMARY REPORT OF SEMINAR ON DEVELOPING SMALL GROUPS IN YOUR CHURCH

Session	Type	Date	Attendance
Session 1	1. Small Groups: Part of God's plan 2. Life Changing Small Groups	6 December 2008	65
Session 2	1. Small Group Values 2. Small Group Meetings	20 December 2008	74
Session 3	1. The Goal of Small Groups 2. Small Group Leadership	3 January 2009	63
Session 4	1. Developing a Small Groups Network 2. Maintaining the Small Group Network	10 January 2009	71

APPENDIX I

SMALL GROUP BIBLE STUDY LESSONS (SET 1)

Lesson 1: Christian Fellowship

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

Bible Reference: *1 Corinthians 12:27*

1. Why is Christian fellowship important?
2. Why is human fellowship important? (*Proverbs 27:17; Ecclesiastes 4:9-10*)
3. What is the purpose of meeting together as believers? (*Heb 10:24, 25*)
4. Why is Christian fellowship important to you?
5. Each believer is given a different but important place in the spiritual body of Christ, the Church (*1 Corinthians 12:14-27*). Who gives the members their various functions? (*1 Corinthians 12:18*)
6. What is His desire? (*1 Corinthians 12:25*)
7. What attitudes lead to disharmony in the body? (*1 Corinthians 12:15-16, 21*)
8. Are any of the members of the body unnecessary? (*1 Corinthians 12:20-25*)
9. If you cut a finger how does it affect your body? How does this illustration relate to the body of Christ when one of its parts is hurting? (*1 Corinthians 12:26*)
10. What will you do this week to connect with other Christians?

Witness

God has called us to serve one another within the church and together to serve those within the community. Spend time planning how your group will work together to serve others as a demonstration of God's unconditional love.

Lesson 2: God Is Our Father

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. If God is our Father, what difference does that make to you? (*John 1:12*)
2. If God is our Father, what is our relationship to other Christians?
3. Who chose you to be in the family of God? (*Deuteronomy 14:2*)
4. What are some of the benefits of sonship and daughtership in the family in the following verses? *Romans 8:15; 2 Corinthians 6:18; Galatians 4:5-6*
5. As children of God, what is it we are to share with Christ, according to *Romans 8:17*?
6. As a member of the same family, what shall we do with any and all barriers that separate us from each other? (*Ephesians 2:14-22*)
7. How do we know we are a child of God, according to *Matthew 5:9*?
8. What are some changes you need to make in order to get in line with God's will for you as a member of His family living in relationship with other members of the family?
9. How does a person know when they are in the family, according to *Romans 8:16*?
10. How can you know the children of God from the children of the devil, according to *1 John 3:10*?
11. If God is your Father, what difference does it make? (*1 John 3:1-3*)

Witness

God has called us to serve one another within the church and together to serve those within the community. Spend time planning how your group will work together to serve others as a demonstration of God's unconditional love.

Lesson 3: We Really Need Each Other

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. How does it make you feel to be a part of the family of God?
2. Who belongs to whom in the church family? (*Romans 12:5*) How then, are you to relate to other people in the family?
3. What are we to do in the family according to *Romans 15:5-7*?
4. Talk about this statement: “We really do need each other.” How is this true in the church family?
5. How important is **fellowship** in the church family? (*Acts 2:42; 1 Corinthians 1:9-10*)
6. What happens in a church family when people begin to pray together? (*Acts 4:31-35*)
7. What do these Scriptures teach us about getting together in the family? *Matthew 18:20, Hebrews 10:25*
8. What three principles in the relationship in the family are we to practice according to *Romans 14:19-20*?
9. What kind of strife did the early Christians have? (*1 Corinthians 3:3; 2 Corinthians 12:20; Philippians 4:2*)
10. Read *Ephesians 4:3-6*. Does this mean that we have to always agree with one another? Explain
11. What are we to do in the family for one another in the following verses? *Hebrews 3:13; Acts 15:32; Romans 12:8; 1 Thessalonians 5:11*
12. When someone in the family has sinned or disappointed us, what should we do according to *Galatians 6:1-2*?

Witness

List all the ways that you could encourage other Christians in the family of God. Share some ways that you have carried on the ministry of encouragement.

Lesson 4: Giving and Receiving Tender Loving Care

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Read *Acts 20:20* and describe the two-fold method of doing God's work
2. Open the Bible to *Acts 2:42-47* and list the characteristics of the First Century Church.
3. Have several people share one thing that they hope to receive by coming.
4. The New Testament word 'KOINONIA' is translated fellowship.
5. What does it mean in: *Acts 4:23-24; Acts 4:34; Acts 5:42*
6. Talk about these three parts of a group and how we will practice them each week in our fellowship group.
7. When we are practicing these three things, what will be the result in our personal lives?
8. Read in unison, "Confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective."
(*James 5:16*)
9. What are two things we are to do according to this verse?
10. And what is the promised result?
11. How are we going to practice this in our group?
12. Someone has said, "Everybody has a hurt and everyone has a dream." Have several people share either a hurt or a dream that they have. (Let them choose which one.)
13. What are some steps to take in order to get hurts healed?
14. Talk about what a dream can do for a person.

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 5: Putting Love into Action

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. What are some of the things a person can do to let you know that they care for you?
2. What are some of the things that cause you trouble in your relationships with your friends and family?
3. Read *Romans 12:9-13*, in the first part of verse 9, what is the high quality that the Apostle Paul says love must have?
4. What causes people to hold back their real feelings and hide behind a mask instead?
5. In the second part of *Romans 12:9*, Paul says for us to do what?
6. When conflicts and problems arise between two people, how can we put this scriptural truth into practice?
7. Read *Romans 12:10* in unison: “Love each other with the brotherly affection and take delight in honoring each other.”
8. According to *1 John 4:9-11*, after we know that God loves us, how are we to express our love to the Lord?
9. What are some ways that we can put our love into action as a group?

Witness

Before our next meeting, how can each of us put love into action in our homes or places of employment or neighborhoods, etc.? Let’s be specific: “I can put my love into action by...”

Lesson 6: Christianity Is a Relationship

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. In your own words, define Christianity.
2. What is unique about Christianity? Who is the one that makes all the difference in our faith?
3. Read *Romans 10:9-13*. How does one enter into a relationship with Jesus Christ?
4. And, in terms of eternity, what difference does this relationship make?
5. Have someone share their own personal relationship with Jesus. How did you enter into this relationship?
6. In the following verses we see how Christianity is a relationship between a believer and Jesus. In each of the following verses, explain what is taught about the relationship:
 - “Follow me” (*Matthew 16:24*)
 - “You must be born again” (*John 3:7*)
 - “I have come that they may have life, and have it to the full” (*John 10:10*)
 - “He that believeth on me ... out of his belly shall flow rivers of living water” (*John 7:38*)
 - “For whosoever shall do the will of God, the same is my brother, my sister and my mother” (*Mark 3:35*)
7. How does one continue and maintain the relationship with Jesus? (*John 15:1-8*)
8. What is the secret of having a good relationship with Jesus? (*John 17:3*)
9. List the results of living in a friendship relationship with Jesus?
10. If we goof up or make mistakes in our relationship with Jesus, what are we to do to get it straightened out according to *1 John 1:9*? Share an illustration of how you have put this into practice in your own life and in your group.
11. What does Jesus promise us about our relationship with Him in *John 14:1-3*?

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 7: Fellowship with Jesus and His Friends

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. What is one of the scariest experiences you ever had in the dark?
2. How have you overcome your fear of darkness?
3. Read *1 John 1:5-10*. What do we learn about God from verse 5? How does this affect our relationship with Him? What is the purpose John had in writing this letter? (*John 1:3-4*)
4. What does it mean in *John 1:7* to “walk in the light”? What results from walking in the light?
5. Talk about some of the things that break fellowship:
Neglect:
Abuse:
Guilt:
Rebellion:
Disobedience:
Stubbornness:
Unresolved Anger:
Unforgiving Spirit:
Denial:
Critical Spirit:
6. What can make us feel out of fellowship and separated from other Christians?
7. When fellowship has been broken, how can it be restored? (*1 John 1:9*)
8. Keys to a close fellowship with Jesus and His people:
9. How do we know that God is a forgiving God? In your opinion, what are two key verses in this chapter?

Witness

How are you planning to apply this lesson in your daily lives?

Small Group Bible Lessons (Set 2)

Lesson 1: The God above all gods

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. How many of the Ten Commandments can you recall from memory?
2. Where did they come from? (*Exodus 19-20*) To whom were they given? Why were they given to us?
3. What makes the Ten Commandments more relevant today than ever?
4. Commandments one through four (written on the first tablet) have to do with what? Commandments five through ten (written on the second tablet) have to do with what?
5. Read *Exodus 20:1-3*. State, in your own words, the first commandment, “You shall have no other gods before Me...”
6. In these modern times, how do some people try to find value and meaning—order and purpose—in their lives?
7. How does your concept of God effect how you view human life? How you view others? How you view yourself?
8. What did Paul teach the Greeks in Athens about who was the true God? (*Acts 17:22-27*)
9. Where does worshipping false gods lead?
10. Talk about these popular myths in relation to what God is like?
11. In the Lord’s Prayer (*Matthew 6:9-13*) Jesus taught us that the true concept and understanding about God is that He is our Heavenly Father. How has your relationship or lack of relationship with your earthly father affected either favorably or unfavorably your concept and relationship with God?

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 2: Care Enough to Choose the Very Best

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

Read *Exodus 20:4-6*. What is the sin of idolatry?

1. How does the keeping or breaking of the second “Rule for the Road” (*Exodus 20:4-6*) affect the generations to come?
2. How is sin like a slippery slide?
3. Read together *Exodus 32*. While Moses was up on the mountain receiving the Ten Commandments, how were the children of Israel already breaking the commandments?
4. How did this affect Moses? Why did this upset God so much?
5. What was the one thing that saved the nation of Israel from being completely wiped out by God for this terrible sin?
6. How does idolatry open the door to more sin?
7. What kind of sins did the children of Israel commit after they started worshipping the golden calf they had created?
8. How serious is the sin of idolatry? (*Romans 1:18-32*) Talk about the possessive/digressive nature of sin.
9. What are some of the gods that people in our society bow down to worship as their god?
10. Close with the penetrating question that Jesus asked Peter three times in *John 21:15-17*.
11. What is the “more than these” in your own life?
12. Do you love Jesus more than anything else?

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 3: Cleaning the Gutter

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Describe the consequences when people no longer respect and obey the traffic laws in our community.
2. In your own words, what is the third Rule for the Road? (*Exodus 20:7; Leviticus 22:31-32*)
3. Do you think there has been an increase of gutter language spoken by the average person today as opposed to 25 years ago? Why do you think so? What are some contributing factors?
4. In *James 3:3-12*, what do we learn about the power of words?
5. How does speaking profanity or speaking positive words affect the following:
 - a. Your body?
 - b. Your relationships?
 - c. The way people judge you?
 - d. Self-esteem – both the other person's and yours?
 - e. Your relationship with God?
6. What does it mean to misuse the name of God? (*Exodus 20:7*)
7. Why is it so offensive to God when we swear at another person?
8. Discuss: Praise builds love for life, while profanity destroys the love for life.
9. Where do both praise and cursing come from? (*James 3:10*)
10. What is really needed to put a stop to the sin of profanity? (*Jeremiah 31:33*)
11. Have someone in your group share from their own life how they have broken the swearing habit.

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 4: There Is More to Life Than Labor

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Discuss this thought: As important as work is for a good life, there is more to life than labor.
2. What is Rule No. 4 for the road? (*Exodus 20:8-11*) What does the word “remember” suggest?
3. During the first six days of creation, God moved from the most basic elements of creation to the more complex. For example, on the fifth and sixth days, he filled the earth with animals. And then, the last thing He did on that sixth day was to create man and woman by breathing into them the breath of life. What did God do on the seventh day? (*Genesis 2:2-3*) Why did he do this? Did he need the rest from all the strenuous labor? Was he personally fatigued? Or, what was it He was trying to teach us?
4. *Exodus 16:22-30* gives us a living illustration of this principle. God supplied manna every day for the church of Israel when they were out in the desert. What happened on the sixth day and what were they instructed to do? In *Exodus 27:16* what happened? What is the lesson for us to learn from this?
5. What day of the week corresponds to Sabbath?
 - a. Which day of the week corresponds to the Sabbath? (*Luke 4:14-16; Luke 23:50-54; Luke 24:1-3*)
 - b. Do you think it really matters on which day one chooses to celebrate the Sabbath as long as they obey the Sabbath principle in the cycle of their week? (*Matthew 5:15-19*)
6. What are the benefits of regularly going to a public worship service in the weekly cycle?
7. **True or False:** When things are the most stressful and demanding is when we need to observe the Sabbath?
8. What are some of the problems of observing the Sabbath in modern society? How do you intend to practice the Sabbath principle?

Witness—Close with a prayer and a commitment to *Hebrews 4:9-11 and 10:25*

Lesson 5: Make Peace with Your Parents

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Review the first four commandments in *Exodus 20*.
 - a. The second group begins with one that deals directly with our family relationships. (*Exodus 20:12*) What does this tell us?
 - b. List all the benefits that come from being brought up in a family where there is honor, cooperation, respect and love.
2. How does your relationship with your parents affect your relationship with God? How does rebellion against parents affect the way one relates to authoritarian figures in their life?
3. What does it mean to honor? What are we promised if we keep this commandment?
4. What do we learn from *Ephesians 6:1-4* that gives a clear understanding of the fifth rule for the road?
5. Read *Ephesians 4:29-32* and make a list of those things we can do to make our family a mutual admiration society.
6. Personal question: Are you a giver or a taker? A selfish person or a team player?
7. “Whether your parents are good or bad, for your own good you need to make peace with them.” How have you found this to be true in your life?
8. Describe an irregular parent.
 - a. How is it possible to stop the chain of abuse and destructive patterns in a family?
 - b. Talk about the baton in a relay race and what you do with it (in the time that you have it before you pass it on).
9. Is it too late to change? _____ Why not?

Witness

Close with this thought: God calls us to forgive and put love into action no matter what other family members do or do not do.

Lesson 6: Life Is Fragile, Handle With Care

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Describe one of your favorite birthdays (the celebration of your life).
2. Why do Christians believe that life is sacred? (*Genesis 2:7*)
3. What is the sixth rule for the road? (*Exodus 20:13*)
4. Read about the first homicide in *Genesis 4:1-12* and answer the following questions:
 - a. Who were the first two sons of Adam and Eve?
 - b. Why was the one son's sacrifice to God accepted and the other's sacrifice rejected?
 - c. What was the strong emotion that Cain experienced?
 - d. What do we learn from *Genesis 4:7*?
 - e. What did Cain do to his brother? What did God ask him? What was his reply?
 - f. What was the penalty or punishment that was given to Cain for committing the act of murder?
5. What are the results of anger when it is allowed to run out of control? Who is responsible for your anger?
6. Talk about some healthy ways to handle anger as opposed to some unhealthy ways of handling anger.
7. What about hatred? (*1 John 3:15*)

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 7: Sex, Sin and Self-Control

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

True or false

Everybody is doing it, so it must be okay.

If your mate is cold or unresponsive, then you have an excuse to have an affair.

If you are a single person, it is all right for you to go out and sleep with someone.

An affair can be good for a marriage and can revive a dull one.

1. What is adultery? How does our world view and sell it?
2. Who invented sex in the first place? (*Genesis 1:27-28; 1:31; 2:24-25*) What is significant about the fact that sex came before sin?

Note: The devil takes what God has already created and tries to get us to pervert it and misuse it. Sin always **diminishes** pleasure. That is why, in sexual sins, people have to keep seeking new adventures to get any pleasure.

3. Read *Proverbs 5:1-23* and write down several of the consequences of the misuse of our sexual gift.
4. Talk about the following seven things that adultery is against:
 - a. Against love
 - b. Against the other person
 - c. Against your own body
 - d. Against your emotional health
 - e. Against our self-esteem
 - f. Against the church
 - g. Against God
5. What are we told to do in *1 Corinthians 6:18*? How do we do this?
6. Four things that will help you flee from sexual sins.
 - a. Stay away from pornography.
 - b. Control your thought-life (*Philippians 4:8*)
 - c. Beware of external influences (*1 Corinthians 15:33*)
 - d. Accept God's moral laws as absolute and right for yourself.

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 8: The High Cost of Stealing

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Share an experience when your private property was taken and the emotions that you felt.
2. How does the teaching of Jesus: “Treat others as you want to be treated,” relate to stealing?
3. What is Rule No. 8 for the Road? (*Exodus 20:15*)
4. What does refusing to give a fair day work to your employer have to do with stealing? (*Ephesians 4:28*)
5. What does refusing to pay a fair salary to your employee have to do with stealing?
6. How big of a problem is tax evasion?
As Christians, what are we to do according to *Romans 13:6-7*?
7. At what point does something you borrow and have not taken back become something that you have stolen?
Is it important to take things back quickly that we have borrowed?
8. Read together *Luke 19:1-10*. What do we learn from this passage about the cure for stealing? How was Zaccheaus’ character rebuilt?
9. What did Jesus do for the thief on the cross that asked for forgiveness?
10. Why do we all need Jesus’ forgiveness and grace? (*Romans 3:23*)

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 9: The Truth about Lying

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. What is the ninth rule for the road according to *Exodus 20:16*?
2. Define these five different ways to lie:
 - a. Bold face lie
 - b. Shading the truth
 - c. Slandering
 - d. Exaggeration
 - e. Insinuation/implication
3. What do you think is the root cause of lying? What are some reasons why people chose to tell a lie?
4. What's wrong with spreading lies, commonly known as gossiping? What are some reasons we excuse ourselves from gossiping? What harm does gossiping do?
5. How does lying destroy trust? How important is trust to a marriage? How important is trust to any relationship?
6. Is it true that people who have a habit of lying also have trouble trusting other people?
7. Who is the father of lies? (*John 8:44*)
8. What is the cure for lying?
 - a. Confess the truth about the deceitfulness
 - b. Repent (turn away) from it
 - c. Begin this day to live in cooperation with "the Spirit of Truth" (the Holy Spirit)
9. How can we learn to love truth?
10. What did Jesus mean when He said the truth will set you free? (*John 8:32*)

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 10: Turn On To Contentment

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1. Why does the grass always seem to be greener on the other side of the fence?
2. How do you feel when the other person gets the award, the position, or the trip that you wanted?
3. Read Rule for the Road No. 10 in *Exodus 20:17*. Now define in your words what it means to covet. How does Rule No. 10 summarize the first nine?
4. Why is covetousness such an insidious sin? (*James 1:14*)
5. How does this sin open the door to the breaking of the other Commandments?
6. Talk about some people in the Old Testament who illustrate what happens when one turns on the sin of covetousness. (*Joshua 7*)
7. Is desire right or wrong? When does desire become the sin of covetousness?
8. Speaking of material things-how much is enough? (*Proverbs 30:7-9*)
9. What happens when a person tries to be like someone else?
10. Read *Philippians 4:11-13*. Where was Paul when he wrote these words and under what condition? What was Paul's secret of contentment?
11. Ask yourself these questions:
 - a. Have you accepted Jesus Christ and His plan for your life?
 - b. How well do you accept other people who are honored above you?
 - c. How do you react when you do not get what you want?
 - d. What is missing in your life that causes you to have discontent?

Remember: In Christ's presence there is contentment, both now and forevermore.

Witness

How are you planning to apply this lesson in your daily lives?

Small Group Bible Lessons (Set 3)

Lesson 1: Constructing a Good Relationship

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

Genesis 2:24

1. What does it take to build a good marriage?
2. Read Genesis 2:24. Once a couple has received each other as God's gift (Genesis 2:18-23), they must leave their parents. How does a couple establish and maintain proper independence from their parents?
3. What are some ways couples do not leave their parents?
4. What can happen in a marriage when parents try to hold on and the son or daughter remains dependent on their parents rather than their mate?
5. According to Genesis 2:24, what should happen after the man leaves his father and mother?
6. What insights does Matthew 19:6 add to your understanding to becoming "one flesh"?
7. Is becoming "one flesh" something that happens at a point in time or an ongoing process? Or is it both?
8. Physical intimacy obviously contributes to achieving oneness in a marriage. Sexual relations by themselves are no guarantee that oneness will result. What makes the difference?
9. Why is acceptance of and commitment to your mate important in achieving openness and oneness in your relationship?
10. What is one area of your marriage where you could do some remodeling in order to improve your oneness?

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 2: Servant Leadership

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

Ephesians 5:23-29

1. What various roles must you fulfill to be a success in society today?
2. What kinds of preparation, schooling, training courses, books, etc., did you have to have for filling these roles?
3. In order to write a biblical job description for being a husband who serves as Christ intends, read Ephesians 5:23-29. How is a husband's position illustrated?
4. What might Paul be describing when he says that the husband is the head of the wife as Christ is the head of the church? (5:23)
5. What are the responsibilities involved in being "the head" of a group of people or an organization?
6. What additional insights do you gain about leadership from Mark 10:42-45? Which of these concepts is the most challenging to you as you think of your leadership in your home?
7. What is servant leadership?
8. How would becoming a "servant" leader change a man who tends to be passive and who does not accept his responsibilities? How would it change a man who is dictatorial and refuses to listen to his wife?
9. How would becoming a "servant" leader affect the ability of a wife to support her husband's leadership?
10. List 1-3 practical ways in which "servant" leadership can be demonstrated in your relationship in the coming weeks.

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 3: Loving and Caring

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

1 Corinthians 13:4-8

1. What factors in society and in marriage make it difficult to be a good husband or wife?
2. What are your greatest struggles in being a good mate?
3. According to Ephesians 5:25-27, why is loving unselfishly so important?
4. How does this kind of love, this denial of self, communicate love to the wife?
5. How is following the description of love in 1 Corinthians 13:4-8 meaningful to you?
6. Which of these descriptions of love do you need most to help build your marriage? (1 Corinthians 13:4-7)
7. How would you make self-denial a willing act of love and not a grudging duty?
8. What does Ephesians 5:28-33 add to your view of your responsibility to your mate?
9. Why is caring so important?
10. What “elements of nourishment” does your mate need from you to help them grow?
11. How can you show your spouse that you esteem and value him/her?
12. Choose one act of unselfish loving or caring toward your mate that you agree to be accountable for this week.

Witness

How are you planning to apply this lesson in your daily lives?

Lesson 4: Building a Legacy

Welcome—Welcome and opening prayer, introduce guests, Ice breaker

Worship—Singing, testimonies, prayer

Word—Bible study

Psalm 78:3-8

1. What comes to mind when you think of a “heritage” or “legacy”?
2. Read 2 Timothy 1:5. Describe the heritage your parents left to you and the values it represents.
3. What legacy did Joshua desire for his descendants? (Joshua 24:14-15)
4. According to 3 John 4 and Psalm 78:3-8, you can leave spiritual as well as physical descendants. Read Matthew 28:19-20 and 2 Timothy 2:2 and talk about how you can leave a spiritual legacy.
5. According to Deuteronomy 6:1-9, how do you leave a godly legacy with your children by your influence?
6. Your marriage should leave a legacy of love that will influence future generations. Describe what you want that legacy to be?
10. Describe the gifts (spiritual and/or physical) you desire to leave to your children and grandchildren.

Witness

Describe the legacy you desire to leave to your spiritual descendants; those you lead to Christ and disciple.

APPENDIX J

THEMES AND GOALS FOR DEVELOPING SMALL GROUP BIBLE STUDY LESSONS

THEMES			
Connecting: Growing in relationship with God, others, and oneself	Understanding: Growing in knowledge of Jesus and his teachings	Equipping: Growing in the skills of one's giftedness and application of God's Word to life	Ministering: Growing in participation in God's mission of reconciliation
GOALS			
<ol style="list-style-type: none"> 1. Develop an individual identity that is complete in Christ through the process of on-going spiritual formation both individually and in community 2. Develop a dynamic, deepening relationship with God 3. Develop Christ-centered family relationships 4. Develop positive relationships in the local church as a member of the body of Christ 5. Develop a strong connection to the world church family 6. Develop a relationship with those outside the church to fulfill the Gospel commission 7. Develop maturing relationships for friendship, fellowship, support and accountability 	<ol style="list-style-type: none"> 1. Develop an understanding of God the Father, the Son, and the Holy Spirit 2. Develop an understanding of the physical, mental, and spiritual dimensions of humanity as created in God's image 3. Develop an understanding of the plan of salvation and their role in it 4. Develop an understanding of the church as the body and bride of Christ 5. Develop an understanding of the Christian life as one of joyful worship and obedience to God and fellowship with believers 6. Develop an understanding of the Great Controversy 	<ol style="list-style-type: none"> 1. Learn to embrace a transformative personal devotional life 2. Become contagious in living a contagious, practical Christian life 3. Discover spiritual gifts and personal giftedness 4. Learn how to use spiritual gifts in fulfilling a personal call to ministry in the local church and mission to the world 	<ol style="list-style-type: none"> 1. Accept Christ's call to a life of ministry through his gifting and enabling 2. Seek opportunities in all daily activities to minister to others 3. Recognize and respond to the suffering of others 4. Share Jesus with others 5. Invest in the discipleship of others 6. Support the local and global church ministries with personal resources

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